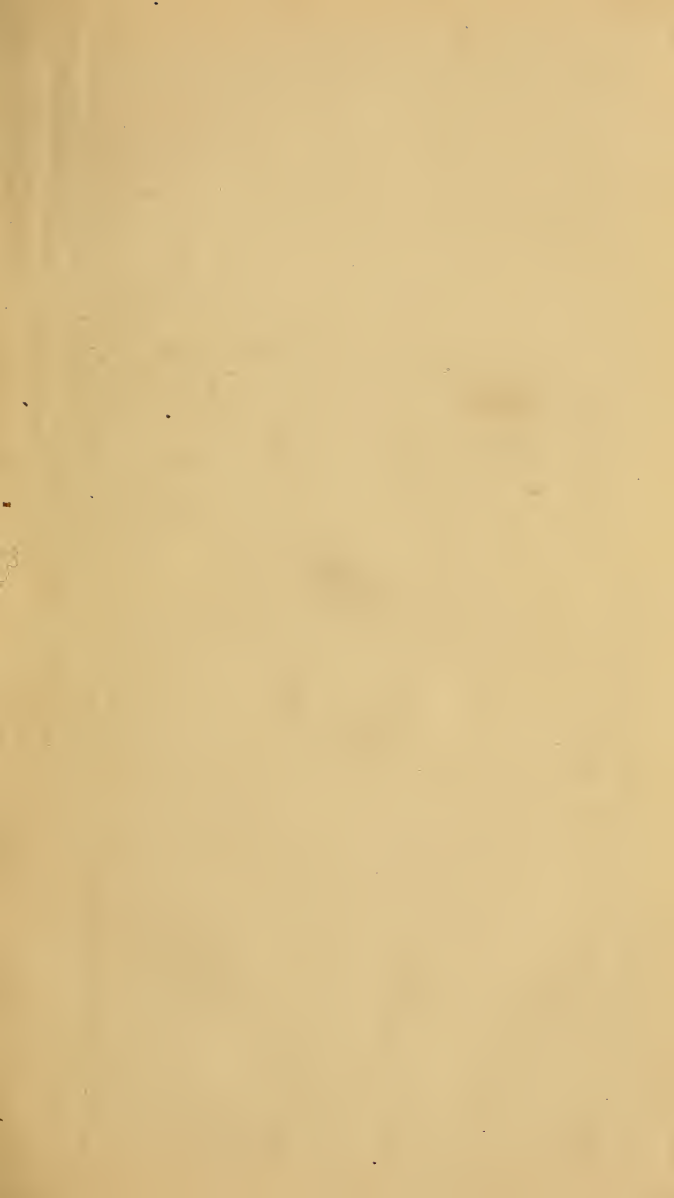


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INFORMATION FOR THE PEOPLE;

OR

THE ASYLUMS OF OHIO.

WITH

MISCELLANEOUS OBSERVATIONS

ON

HEALTH, DIET, AND MORALS,

AND THE

CAUSES, SYMPTOMS AND PROPER TREATMENT

OF

NERVOUS DISEASES AND INSANITY.

---

BY REV. D. S. WELLING.

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PITTSBURGH:

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NOTE.—A few typographical errors may be noticed by the Reader, in consequence of the hurried writing of the manuscript, and the Author's unavoidable absence during the printing of part of the work.

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A.B.

## TO THE READER.

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THE following letters are presented to the Public in this form, in the hope that they will subserve the interests of morality, and suffering humanity. The reader will find in these letters much information in regard to the Ohio Blind, and Deaf and Dumb, Asylums, with explanations of the modes of carrying out their benevolent designs. The descriptions given of the buildings, modes of cure, and the patients of the Lunatic Asylum, will be interesting to the benevolent and enquiring. Interspersed through the letters will be found many observations on the influence of food, habits and exercise on physical and mental health, together with remarks on the nature and causes of insanity, and many peculiarities connected with nervous diseases, and their corresponding mental states.

My chief object in this publication is to call the attention of community to the peculiarities, and proper treatment of sensitive and disordered minds. Such investigation is the study of benevolence, and is demanded of every member of society. No class of human sufferers has so great a claim on the kind attention and intelligent sympathies of mankind, as those who are decidedly insane, and those who are only partially so; because no earthly affliction

## TO THE READER.

is equal to theirs, nor is any suffering in this life equal to the agonies of their distracted minds. A service, therefore, done to this neglected class of sufferers, is a service done to the cause of philanthropy and true christianity. Information on the strange phenomena of mental derangement, has, heretofore, been confined to books of medical science. This manifest deficiency in popular intelligence, is in some measure supplied by this cheap publication. I make no pretensions to high attainments in medical science; but to some reading, I have added the painful lessons of sad experience, during a long and dreary period of nervous and mental affliction, also, the instruction of attentive observation while in immediate contact with many subjects of insanity. The results of this experience, reading, and observation, are communicated in the following letters.

Very little of these letters was ever re-written; they went to press chiefly as they came first from the pen; I do not, therefore, commit them to the criticism of reviewers, as faultless in style, or perfect in system; but to the people, for whose instruction and profit I have anxiously labored. Although some expressions may strike the reader as unguarded and severe, yet no misanthropic or personal unkindness is intended. I only earnestly labor to correct erroneous opinions concerning these "children of sorrow," and secure them from the neglect and abuse of the ignorant and cruel.

D. S. W.

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# INFORMATION FOR THE PEOPLE.

## LETTER I.

Newspaper Correspondence—Ohio State—When admitted into the Union—Great prosperity—Population—Area uncultivated—Active inhabitants—How employed—Number who cannot read or write—Loafers—Idlers—Education—Number of Periodicals—Churches—Ministers an important class of Men—Necessary to the well-being of Community—Duty of all to support the Christian Church—The high character of Asylums of the State—Such Institutions of Christian growth—None such among heathens—Columbus, the capital of the State—Location—When chosen as the seat of government—Buildings—Population—Accessibility—Country around—Business—Stores—Churches—Propriety and advantage of various denominations—Literary advantages—Medical College—Quiet of the City—Influence of two habits—Lectures and Libraries.

ONE valuable feature in recent newspaper intelligence, is their extensive correspondence, which brings from all parts of the world reliable information concerning the events and movements of the day—the scenes that pass under the notice of the traveller's eye, and the obser-

uations made on men and things, by the thoughtful and curious. All subjects come within the range of newspaper correspondence; this department is, therefore, more or less interesting to every class of readers. I cannot promise you, how much, if any, additional value and interest will be contributed to your columns, by my observations and reflections, on what seems to me to be of some interest and importance. I have no thrilling news to detail—no grand and novel scenes of travel to picture—no wonderful event to record; I merely propose, in a series of short and unpretending letters, to present a few items, promiscuously selected, from a scanty store of collections, mostly of a local character, and somewhat out of the ordinary channel of such a correspondence.

Ohio was admitted into the Union in 1802, and though comparatively in her infancy, as a state she is inferior to few of her sister states, in any respect, and in some respects is quite in advance of many of them. Sixty years ago the first white settlement was made in her bounds, where Marietta now stands. She now has a population of two millions, and before the close of the present century, at the present rates of increase, she will contain a population of ten millions. And considering her vast resources, for occupation and support, there is no reason to doubt the probability, that by the time specified, she will contain, employ, and support very nearly that increased population. This conjecture is rendered rational, by the observation of

Horace Greely, always learned and correct in American statistics. He says, "three quarters of the surface of the state is yet a forest; her mineral resources are comparatively untouched, and her manufactures and arts still in their infancy." Her population in 1840, to the square mile was 35. When it becomes equal to the population of Massachusetts to the square mile, which is 98, she will even then contain a population of near five millions. In the area of the state there are 44,000 square miles. If, as above stated, "three fourths of the surface is still a forest," then 33,000 square miles are yet uncultivated, and mostly covered with valuable timber, and only 11,000 square miles, or one third under positive cultivation.

According to the census of 1840, the "active inhabitants" of the state, were chiefly employed as follows, viz. 272,579 in agricultural pursuits; 66,265 in the manufacturing and mechanic arts; 9201, in the mercantile business; and 5,663 in the professions of theology, law, and medicine. There are numbers engaged also in mining, navigation and other occupations. According to these statistics a great majority of the "active inhabitants" of the State are engaged in the productive occupations. There is no specification, in any statistics that I have seen of the number occupying civil offices; and of the number engaged in the noble work of instruction in the colleges, academies, and common schools of the state. It is inferable that this class is numerous; for in 1840 there were "4,310 scholars attending acad-

emies and grammar schools," and "218,609 attending primary and common schools." In the report of the Secretary of State "on the condition of common schools for the year 1846," we find the number of teachers in common schools, according to the very deficient reports furnished the Secretary, to be 4,569: so that it might be supposed that at this time there are in all the departments of instruction, not less than 6,000 of the citizens of the State engaged. There are some 12 or 15 Colleges in the State. From the foregoing statistics it will be seen, that Ohio occupies a commanding position in an educational point of view, when compared with some of the sister States; but when we consider that in 1840 there were "58,531 whites over the age of 20, who could not read and write," we heartily adopt the language of the report above quoted, that "the education of our youth has been shamefully neglected," and that this "picture abases our pride and the honor of the state, and is disreputable to the highest glory of an enlightened people." There is but one other State that had, at the same time, so many who could not read and write, and that was Virginia. But several others contained more of this class, than Ohio, in proportion to their whole population. There is another class of citizens, and youth, for which there is no statistical column provided in the tables from which the above numbers have been taken; this is the numerous class of *loafers*, who infest our villages, towns, and cities, and are scattered through the country. Theirs is an *active* occu-

pation ; for, though, in common parlance, they “live in idleness,” yet it is emphatically true that they lead active lives ; some of them are busy *doing nothing*—but hindering others from doing good—and occupying room on the corners or in the dram shops ; others of this class are mostly employed in gaming, tricking, and dishonest trading ; then there is the upper ten thousand portion of this class, who do “nothing else,” but sponge happiness from the time, and mostly a living from the hard earnings of friends and neighbors. This class of citizens, these loafers, are really a working class ; they work wickedness—they work personal ruin—they work discord, and often death in their respective neighborhoods. They generally work destruction to the peace, happiness, and prosperity of their families, and many of them work their way, ultimately to the gallows, or state prison, and most of them work their way to a premature grave, and eternal perdition. They are *loafers*, but not *idlers*, and make their living by sponging and roguery. I will turn aside a moment, to whisper in the ears of parents, the warning fact, that loafing boys, grow up to be loafing men ; and that loafing men are dishonorable—dangerous citizens.

That this class is quite numerous, may be inferred from the amount of ignorance that exists, and from the large representation it sends to our jails, to the Penitentiary, and to the drunkard’s grave. And if it is as numerous in all parts of the State as in some parts not far from your place, we may judge the loafer’s column, in a table of

statistics, would show, opposite our state, a huge number.

In this connection, I will insert the following extract from some philosophic observer, whose advice to young men is, "Do SOMETHING."

"The most important principle in life is a pursuit. Without an honorable pursuit no one can be happy, nor hold a proper rank in society. The humble wood sawyer is a better member of society than the fop without brains or employment. Yet many young men in our towns and cities strive for the distinction awarded to fools. They are content to exist on the products of other hands, and in truth are little better than barefaced rogues. They live on ill-gotten spoils, go on tick, lie and cheat, rather than pursue a calling which would render them useful to themselves and to mankind generally. None can be happy without honest employment of the mind and body. The idler is a fit candidate for the penitentiary or gallows."

The Turks speak the truth in their proverb which says, "that the devil tempts all other men, but the idler tempts the devil." Idleness is not only dangerous in its tendencies, but is essentially sinful, and is disreputable to any one, whether rich or poor. Woe be to that young lady who is so sadly unfortunate as to wed an idle young man, one without trade or regular occupation. Poverty, degradation, and shame must be the fruit of such an alliance.

But in "educational interest" Ohio is rapidly on the advance, and the present or next census



will show, in actual numbers, an encouraging state of improvement from the census of 1840. In 1840, in point of general intelligence, she ranked third in the Union; there being in her bounds 159 printing presses, and 143 newspapers and periodicals. While such a number of these winged intelligencers float among the people, burdened with information and science, there must be general intelligence, and increasing interest in education. But even this number is not adequate to the wants of the population; for this shows but one paper to every 10,504 of the inhabitants. They do not average on their subscription lists, over 1000 or 1,500 subscribers. Taking into the account all the papers taken in the State, which are published out of the State, at the lowest calculation there should be 300 newspapers and periodicals published in the State, and then the people ought to have common sense enough to support them far more liberally than they support the present number. It is now generally considered, that a man can neither be a nice gentleman, or good christian unless he subscribes, and punctually *pays for* at least one periodical. This is as it should be; for the man that will not take and pay for a good newspaper ought to be made to eat at the second or third table, on all public occasions, and should be required to sit in the back seat at church, and not allowed to vote till a few minutes before the polls are closed. This regulation would create a reformation in this department of things, which is due to editors, the rising generation, and all men.

May public sentiment soon enact these laws formally, and execute them faithfully on all such miserable offenders against the press.

In religious instruction the State is mostly well supplied in all her borders. This is evinced by the number and convenience of her churches, and the number, intelligence and piety of the ministers of Christ, who are employed in their great and holy work among her people. But even in this respect there is a sad deficiency among us. According to the last census, there were 5,663 professional men, including ministers, lawyers, and physicians. Now estimating the clergy at one half of this number, which is more than the facts in the case will allow, we have but 2,831, to "preach the unsearchable riches of Christ," to a population of over a million and a half of hearers. Let none suppose that the ministry, as a class of men, occupied in sacred things, is useless, or could be dispensed with. Destroy this class of men, and the keystone of a mighty arch is withdrawn from its central place, and this arch essential to the support of the magnificent edifice of public virtue and peace, at once crumbles and falls to ruin, leaving this edifice to maintain a brief existence on the slender pillars of public sentiment and public law. To the existence and influence of a pious and intelligent ministry, we owe the continuance of the pure institutions of Christianity; and in the language of an eloquent essayist, "Every distinguished privilege we enjoy is ours through the influence of Christianity." The ministry holds



the church in organization, and keeps her distinct from the world, and mystically, the "church is the body of Christ," and the embodiment of Christianity. Christianity and civilization go together; religion and science, likewise go hand in hand. "Stop the lightning-like velocity of the gospel chariot, and you stop human progress and improvement. Put a period to the victories of the cross, and you blot science from existence. Let no shouts attend the unfurling of the crimson banner of the church, and the triumphal hymns of the demons of ignorance and superstition will rend the very heavens. Burn down your churches, silence your ministers, make bonfires of your bibles, and see what security you will have for your life and possessions; see what will become of your wives and daughters; see how soon the crushing thunders of Almighty indignation will vanish the last vestige of peace from God—abandoned people! see how soon the owl and bittern will be screeching in your very windows, and your gorgeous cities become a scene of wild disorder, and melancholy ruin. Do this, and see how soon the demon of war will set in motion his hellish machinery, and the gushing blood of thousands will be streaming and flaming through your streets."

It is, therefore, the solemn duty of every citizen, made so by his civil, social, and personal responsibilities, to extend, as well as support the institutions of the church, and contribute his influence to spread the elevating, refining power of the gospel. And it is to be hoped that our grow-

ing State will continue to increase in religious as well as educational advantages, till all her citizens learn to read, and personally feel the redeeming power of pure Christianity.

However much Ohio may be deficient in education and religious advantages, in one point of view she presents a noble and splendid aspect; an aspect not only of enlightened civilization, but of the highest benevolence. I speak of the high character of her Asylums. She has reared three of these evidences of her wisdom, and great philanthropy—one for the Insane, one for the Blind, and one for the Deaf and Dumb. These are the fruits of the existence and prevalence of Christianity. In this point of view, Ohio compares favorably with any other State in the Union, or any nation in the world. The pure philanthropy, the active benevolence of a man, is the measure of his soul, and the standard of his religion; so of any nation or community. Ohio, amid all the agitations and mutations of parties, and in all the monetary revulsions which have occurred since this great work of State benevolence was commenced, has completed these institutions, and they are now in heavenly operation, pouring their untold blessings on the bodies, and minds, and circumstances of the various classes of “unfortunates” who come within their respective spheres of operation. Now should our children be visited, in the dispensations of Divine Providence, with deafness, or blindness, they are furnished, by the philanthropy of a great State, every human facility for lessening or removing the calamity. Should the mind—that which allies man

to Deity—be assailed by any of the various causes which wither or disorder its energies; should any fall, in all the pride of manhood and of professional and literary eminence, an *Asylum*, in the most extensive and appropriate sense of the word, opens its doors and promptly tenders this greatest of all sufferers all the remedies which the experience and science of the age can command. A whole people, without dissension, or hesitancy, have united in their Christian charity, and have laid their united offerings upon the “shrine they have consecrated to the most touching and pitiable of human woes,” “Neither the concentrated energies of despotic power, the efforts of a titled hierarchy, the zeal of sectarianism, nor even the contributions of individual benevolence, have had any share in producing them. They are the offspring of the unbidden will of a self-governed community.”

These institutions are “peculiarly the growth of Christian times.” “Heathen lands have exhibited nothing similar.” Let imperial Rome boast of her arts and sciences, her temples and palaces; let Athens herald her fame for philosophers and learning, and Greece for orators and refinement; let Egypt name her numerous gods, rear her pyramids, and pride in the majesty and value of her Nile; and let the “Celestial empire” claim the homage of the world for her venerable age, wealth and independence, her vastness of extent and population, and for her immense wall: their boasting is vain, their honors earthly, their monuments dust. These nations were deficient in

the real evidences of true humanity, and moral greatness. True they have world-wide fame chiseled on their marble slabs, graven on their monuments, and pictured in scenes of heroic strife, and bloody warfare. They have their colossal pillars, their triumphal arches, their amphitheatres and gorgeous fanes, their exquisite specimens of art, and wonderful marks of heathen civilization; but where are their benevolent institutions! where are their retreats for the suffering, their asylums for the wretched? In their palmiest days they had no asylum for the insane, no educational institutions for the dumb and the blind. While glorying in the light of science, they groped in the darkness of a savage nature, blind to the wants of indigent humanity, and deaf to the cries of the suffering and the miserable, in the midst of their freedom and fame. Yet these are the standard models for the modern world to imitate, held up by certain reformers as superior to any existing nation or community. The voice of universal history—and God and truth are in history—shows that heathenism and barbarity, idolatry and degradation co-exist, and that selfishness and pride, ambition and cruelty—in a word, all the baser, more brutal passions, hold dominancy where the genius of Christianity has not sway over the mind and destinies of man. It is left for Christianity, which is practically “peace on earth and good will to man,” to care for the poor, and provide for all classes of the destitute. Her hospitals, her asylums, and her operative benevolent organizations, are the monuments of

her goodness—the eternal pillars reared to commemorate her sublime origin, and prove her peculiar adaptation to the wants of man, and her infinite superiority to any ancient or modern system of philanthropy, or plan of human reform.

Ohio, by her commercial advantages, the productiveness of her soil, and the salubriousness of her climate, and the enterprizing energy of her citizens, has reared, and supports several large and growing cities, many populous towns, and hundreds of flourishing villages. Among these, Columbus, the capital of the State, and the location of the Asylums, holds a prominent place. Before I describe the institutions above referred to, I will indulge some observations about this beautiful inland city. It occupies almost a central position in the State, and on the “same parallel of latitude with Zanesville and Philadelphia.” It is finely situated on the east bank of the Scioto, immediately below the confluence of the Whetstone, or Olentangy river. This site was selected for the capital in 1812, while it was an entire wilderness. The first session of the Legislature was convened at Columbus in 1816. From the first organization of the State government, until this time, there was no permanent State capital. The sessions of the Legislature were held at Chillicothe until 1810. The sessions of 1810-11, and 1811-12, were held at Zanesville. After that, until December 1816, they were again held at Chillicothe. The site is undulating, and affords space for a great enlargement of the city, and splendid suburban residences. There are many



fine private dwellings—some indeed more than ordinary in their tastefulness and beauty—and I believe a few constructed in the gothic style of architecture. Besides the various State buildings, there are a few magnificent structures, especially the “Neil House,” one of the largest and best arranged hotel buildings in the West. A great many of the houses stand off from the spacious streets, affording room for grass plats, which are mostly tastefully laid out, and planted with well selected shrubbery. This adds greatly to the beauty of the city, and promotes the health and cheerfulness of the inhabitants, affording them at once pure air, and refining, elevating scenery.

Columbus contains a population of about twelve thousand, and is increasing in size, business facilities, and interest to the traveller. Located in the fertile Sciota Valley—connected with the Ohio Canal, by a feeder canal eleven miles long—the National Road passing through it—and the State buildings and institutions being there—it is a place not only of attractive interest, but of considerable trade, and of some commercial importance. Connected with the Lakes, both by canal and railroad, some of the products of the soil of its vicinity, and manufactories, are shipped to the markets of England. Much of the broom-corn grown by Mr. Sulevant, in his vast fields in the vicinity of Franklinton, opposite Columbus, is thus disposed of. It is said that some of these fields have been cultivated annually in corn for forty years, and are as productive as ever. This shows a very great degree of vigor

in the soil, and proves the fact that much of vegetation is supported from the atmosphere, and that from the same source the soil obtains much of the principle of continued productiveness.

Columbus has not many manufactories, but does a heavy mercantile business. Indeed one is surprized to find such large and splendid dry goods, drug and hardware stores, in an inland city. There are two very large book stores in the city, which appear to contain as good an assortment of miscellaneous and religious books as any of the more populous and advantageously situated cities in the country. This speaks well for the literary taste and reading habits of the citizens and surrounding community. The inhabitants have well supplied themselves with religious advantages, having seventeen places of divine worship. These are distributed among the various sects as follows, viz: Two Methodist Episcopal, one German Methodist, two Presbyterian, one baptist, one German Lutheran, one German Evangelical Protestant, one German Reformed, two Episcopal, one Catholic, one Welch Presbyterian, one United Brethren, one Universalist, one Bethel, and one Baptist, for colored persons. This speaks well for the pious inclinations of the people, and is an argument in favor of Christianity, as being adapted in her various visible manifestations to the different tastes and choices of the community, instead of an argument against the purity and unity of Christian doctrines. It is not the *existence* of the different sects that is unscriptural and objection-

able, but it is their unnecessary, their unholy animosities and rivalries, that stamps them with dishonor, and wakes up the opposition of the sceptic—chills the devotions of the pious, and weakens the energies of the good.. The whole mass of mankind could not be organized into one great commonwealth—neither can the entire mass of any community be moulded into one single configuration, for a particular enterprise, either moral, religious or literary. Infinite variety, wonderful diversity, marks the stupendous works of Deity, in all departments of creation. Who, from the numberless worlds that roll in harmonious majesty in the vast domain of God, can find two alike? Who, from the millions of leaves that rustle in the green forest, can select two that are exactly similar? Who, from the various races and numerous tribes of human beings that inhabit our earth, can find two that have the same facial lineaments, the same physiognomical contour, or the same mental endowments and temperament? Shall we admire this variety, this diversity in creation, giving it a place in our eulogies on the works of Deity, and a prominent verse in our books of poetry? Shall we arrange it in proper genera and species in our books of science? and yet be so sensitive and repugnant in our feelings, at variety and diversity in religious organizations? But there is beautiful harmony even in the various constellations that twinkle in the skies. *They all shine*, each in his own place—not all in one place. So of the churches. They all shine in the religious firma-



ment. Some are religious stars of the first magnitude. Others shed a feeble, a more limited light. Each in her place contributes her share of the light that illumines the moral heavens. True, once in a while, one eclipses for a time another, and hides its brilliant disc ; but passing on in its own orbit, the other resumes its wonted brightness. So of the churches. There is beauty also in the diversity that prevails in the forest, in the green carpet of the summer earth, and in the numerous tints of the floral garden. So in the churches is their beauty in their very diversity. I repeat it, it is the *war* of sects, and not their *existence*, that is objectionable. As well might the historian protest against all nations, because some are heathenish, and some belligerent—and demand the unity of all in one immense empire—as for the caviling sceptic to object to all churches, because there is more than one, and some of them at war, and not as pure as they should be. You may always mark it, that when a man vomits out vituperation against the Christian churches, or more gravely urges objections against the religious organizations of the age, that he is under cover of “weighty objections,” thrusting at the vitals of Christianity, and laboring to conceal his deep, inward hatred of our holy religion. Let the wars of different churches, and the uncharitable animosities of sectarian bigots, be assailed from all quarters, and held up for universal condemnation; but let not the differences of opinion on minor points of doctrine and ecclesiastical polity among Christian people, subject the church-

es to the cruel abuses of the ignorant, or constitute an excuse for the wicked to remain in the practice of sin and self-deception.

But I return to note my observations about the city. There are a number of literary institutions in Columbus, and one semi-monthly, two tri-weekly, and six weekly newspapers published. I will here take occasion to say that the Starling Medical College is located in this city, and affords many advantages to students of medicine. The college edifice, when finished, will not be surpassed by any in the West. This is a well selected city for such an institution, and is a very pleasant place for a temporary residence from home. There is one superior advantage in this college, not to be had in most medical institutions. It is a course of lectures on Insanity, in addition to the ordinary number of lectures. The professorship of this department belongs to the intelligent Dr. Smith, resident in the city. When the importance of the subject, and the little that is known, even among medical practitioners, about it, is considered, this department very highly recommends the institution.

The quiet, the temperate habits, and orderly deportment that prevails, evince the influence of intelligence and Christianity on the minds and hearts of the people. It is an invariable rule, that in proportion as the inhabitants of any city, town or village are reading and church-going in their habits, they will be peaceable, refined and happy. Where the influence of these two habits is wanting, municipal regulations, police power,

and chain-gang restraints will avail but little to preserve order and maintain peace. The populace will have excitement; and if they cannot have it from a good selection of books and papers, from entertaining, intelligent conversation, and from the pulpit and lecture room, they will seek it at the demoralizing theatre, in the convivial party, and in the bachanalian rendezvous, all which tend to produce lawless and irrational conduct. All such places and amusements are the hot-beds of domestic discontent, and social disorder. It is very evident that if half the money expended in the police regulations of our towns and cities was appropriated to educate the idle, ignorant truants found wandering about the streets in beggary and pollution, and to furnish public libraries, reading rooms, and popular lectures, that would instruct and interest the common people, much, very much, of the juvenile crime and degradation produced by idleness and want of amusement, would never be perpetrated. In this way the aggregate of crime would be greatly lessened, and much sterling mind, and moral worth saved to the community, which under present influences, will be inevitably lost. In addition to this, a great pecuniary saving would accrue, by avoiding expensive litigation to deter and punish crime, which in the above way would be prevented.

Columbus is a pleasant place, because it is a moral place, and it is moral because it is intelligent and Christian in its tastes and habits. It is also made a place of great interest, as before

said, by the State buildings and institutions. Begging the reader's pardon for the length and digressions of this letter, I close it, and reserve some observations for another paper.

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## LETTER II.

Columbus—New State House—Penitentiary—Size—Prisoners—Convict Labor—Beneficial to the Prisoners and profitable to the State—Various Reflections.

COLUMBUS obtains its chief distinction from the location of the State institutions, and from the fact that it is the capital of the State. No more favorable or beautiful place could be selected for the location of the asylums than this city. It is accessible by the various modes of travel, except by steamboat, from all parts of the State—is a very healthful place—and well supplied with all the necessities of cheap and good living. It is a place of much resort, and well rewards the visitor for his time and expenses. A stranger, on passing the public grounds, will immediately remark the inferior style and accommodations of the old State buildings. This edifice was erected in 1814, and shows the marks of age, and the evidences of pioneer architecture. But there is now in process of erection, on the public grounds, in the rear of the present State

House, a magnificent edifice, which will in all probability surpass any State House in the Union. "It is 304 feet long, by 184 wide. The basement will be 16 feet above the common surface of the ground. The height to the top of the rotunda will be 140 feet. The first floor above the basement will be divided into 28 fire-proof rooms, for offices, varying in size from 42 to 27 feet in length, and from 28 to 14 in width. The second floor will contain the Representative Hall, 84 by 72½ feet; the Senate Chamber, 33½ by 72½; the Library, the United States Court Room, and 31 committee rooms." It is constructed so as to be comfortably heated by the circulation of hot air, from furnaces in the basement. The stone used in the building is what is sometimes called "Ohio marble." It is a very superior specimen of limestone, containing a great quantity of animal and vegetable petrefaction, and might be denominated a *conglomerated petrefaction*. This stone is abundant in the vicinity, and is obtained from the Scioto quarries, about three miles west of the city. It is conveyed from the quarry by a railway, with horse power, to the upper suburb of the city, in the immediate vicinity of the Penitentiary. It is susceptible, I believe, of a fine marble polish, but is principally used in the various buildings of the city, in elegant mason work. It is of a beautiful variegated grey color, and makes much better, and more splendid walls than freestone. The capitol has been in slow progress of erection for several years, and I suppose will not be entirely comple-

ted for several years to come. Most of the work thus far has been done by the convicts of the Penitentiary, and will be carried forward to its completion chiefly by them. This will secure a great saving to the State funds.

As you pass to the west side of the city, to the end of the bridge which crosses the river, to the right you see, at a considerable distance, a great building enclosed by a huge stone wall. This is the Ohio Penitentiary. It stands on the east bank of the Scioto, about half a mile north of the State House. The first Penitentiary was erected in 1813, and was a meagre affair, compared with the present structure. It forms a quadrangle, within which is a spacious court. The prison proper, with the Warden's house, office, and guard-rooms in the centre, constitutes the gloomy looking front of this quadrangle. On each side of this central or main building in front are 350 cells, arranged in five tiers, making in all 700 cells for prisoners. The other sides of the quadrangle are taken up by numerous work shops, in which the prisoners are employed in almost every variety of manufactures and mechanism. Including the walls, this great building forms a hollow square of six acres. All the prisoners are employed in some occupation, "and such is the efficiency of discipline, that the industry of the convicts equals any association of voluntary or paid laborers." Their labor yields to the State a surplus, over the expenses of the prison, of between sixteen and eighteen thousand dollars annually."



There is very great complaining among many mechanics, against the employment of the prisoners, by which the various products of their toil are given to the market cheaper than they would otherwise be. This competition on a large scale is the matter of complaint. But when it is distributed throughout the State, it is not felt injuriously by any industrious, competent workman. The fact is, the *quality* of the work, and not the *cheapness*, is the ground of complaint. Hence, very few but indolent and inferior mechanics find fault with prison labor. One glorious feature in our political institutions and civic government is, that they secure promotion to deserving and real merit, and just reward to honest labor. Accordingly, any diligent, accommodating workman, who is master of his business, will feel no embarrassment from the above source, but will meet with an ample support, and a stimulating encouragement, from the community he serves.

The employment of the prisoners is of great advantage to the State. It renders the Penitentiary *self-supporting*, with a considerable annual surplus. There is, therefore, no heavy drain on the treasury of the State, to support hundreds of expensive convicts in idleness. It is of still greater advantage to the prisoners themselves. The great majority of these hapless wretches committed their offences while they were loafing idlers, without any regular occupation. How is this? I beg parents to examine this matter. Want of good trades, of a daily occupation led to their idleness, and their idleness to crime, and

crime to disgrace and imprisonment. Some one has well said, that "an idle head is the devil's workshop." This is truth in strong language, in warning language, in language that should fall like thunder peals on parents' ears. An idle head is truly the place where schemes of crime are devised, and where the determination is taken to execute the same. Here is where law is evaded, and its executors out-witted: here is where the voice of God is hushed to silence, and the monitory reasonings of conscience rebutted by the false and fatal sophistry of bad inclinations. Let me ask, who is the architect of this "workshop" of crime, degradation and ruin? I will answer as the echo of evidence from heaven, earth and hell. Parents are the architects. How? They raise there children in *idleness*, and indulge them in their incipient steps of wickedness. More: they supply the very material to furnish these shops, by permitting them to resort to places where they learn the rudiments of their future calling.

It is no hindrance to the proper, effectual punishment of the prisoners to require them to learn a trade; but it inures them to habits of industry, and presents to them attractive objects to engage their attention when they are released. It also tends to divert their attention from schemes of felony, and to keep them from the haunts of idleness, and scenes of sinful sport, which are the very hot-beds of crime. In addition to this, it conduces to the bodily health and mental purity of the convicts, to keep them busily employed.



This is of great importance to them, and also to their respective neighborhoods. The two great objects of human punishments are—1st, the prevention of crime, and 2ndly, the correction of the criminal. It needs but a moment's reflection to convince any one that the working of the prisoners is the best mode, in connection with their confinement, of securing these objects. It trains them out of their criminal habits, gives them honorable means of support on their release, and renders them, while confined, more susceptible of moral instruction and religious influences. Keep them without employment, and they become of necessity embruted, and less inclined to and incapable of moral improvement.

No State can boast of a more rational and effective prison discipline than Ohio. The present warden, Mr. Dewey, who, as his official name indicates, is the principal keeper, is well qualified for his important post. Understanding human nature, knowing that kindness is the great moral power to influence and govern even hardened villains, as they are mostly esteemed, and persuaded that bruté force is savage and unnecessary—he has gathered around him assistants who, like himself, have in their hearts much of the milk of human kindness. “As the result of their labor, affectionate treatment, and judicious, humane intercourse among the convicts, cheerfulness seems to prevail in the workshops, and the lash needs to be used but rarely. The discipline of the prison is conducted by fixed rules, printed copies of which are given to the prisoner.

There is another feature in the Ohio Penitentiary System, which commends it to the approbation of the community, and to the world. It is its promiscuous or associated mode of working the convicts. The prisoners are not only dealt with kindly, but are grouped together in companies, at the different trades they choose to learn. The two grand objects of their confinement—reformation and prevention from crime—are effectually gained, while much good additionally accrues to the miserable wretches. Although thrown together in their daily labor, they are not allowed to converse, except about their business; and at night each one is placed in a separate, solitary cell. Here is the time and place for reflection, for conscience to resume its power, and for the heart to vegetate the seeds of grace sown there by the moral instructor. It is in the promiscuous crowd of idlers, under cover of night, where crime is conceived and matured; hence solitariness at night is a salutary contrast from former life, and morally and physically too, a beneficial contrast from the toil and laboring scenes of the day. Thus, while they are suffering for their crimes, they are also refined and elevated by the kindness and instruction given them, and are made susceptible of greater improvement in all respects, by being brought out into active and daily contact with their keepers and fellows.

The Ohio system needs no ingenious argument to defend it against any objections lodged against it. Not so with the Pennsylvania system.

The distinctive feature of this system is separate confinement in a cell during the term of commitment. This at once sets aside the order of providence, and crushes one of the best principles of our nature, *sociality*. This is not necessary in gaining the objects of human punishment—besides it inevitably tends to produce gloomy moroseness, and a deep sourness of feeling against the power that crushes them. This statement is corroborated by the testimony of nearly all the convicts in the Pennsylvania Penitentiaries, and it finds an echo in every breast. Sour the mind of the convict against the government, and its officers, and but little can be done to reform the chafed and evil heart. No kindness from the officers can atone for unnecessary severity, for cruelty. Hence it is no defence of the system for the officers to be kind to the prisoners. Nor is it necessary to effective punishment to keep them separate. They can be prevented actually from crime as well on the Ohio system. Where then is there any advantage in this respect? But in securing the other great object, the Ohio system is far superior. It recognizes its guilty subjects as human beings, and though they are degraded and guilty, it treats them so as to tone up their self-respect, self-control and self confidence against old habits and influences. In other words, this systems aims at the reformation of the criminal on the same rational and effective principles which are operated upon in all departments of society, in carrying on moral and religious reforms. They are thrown together in

the sabbath school, and in religious worship, and by reciprocal influence aid in the reformation of each other. There can be no question as to the propriety of this course, for what influences men generally out of prison, will influence them in prison. Imprisonment does not unman the convict. He is susceptible of the same influences that one out of prison is. If, therefore, the Pennsylvania system of moral instruction is right, it is right in society generally, and we should therefore dispense with congregational worship, and totally individualize our religious efforts to do good. If it is the most effectual in a Penitentiary, it would for the same reasons be so in society. While the influence of evil associations upon individuals who are not under the power of correct inward principles, nor the external power of governmental appliances, is mostly bad, yet on the other hand, contact with persons in a similar situation, as subjects of punitive treatment for crime and self-degradation, has a powerful tendency on the principle of reaction to recover the criminal from his lostness to virtue and moral honor. It does this on the ground that each can daily see in his unfortunate fellow the sad consequences of idleness and crime. In this way bad principles and bad habits are destroyed, and good ones fostered in their place. On this principle Deity designed man for society ; that while one beholds the dishonor and injury of sin in his associate, he might sicken at the sight of his own follies, and turn away from them. On this very principle hundreds have reformed. Convicts are

influenced in this way. But all are more or less influenced by example. Hence the reformation of one in a congregation of criminals powerfully tends to reform others. They are equally subject to this well known principle as persons in society, and it is useless to amplify this thought. On this principle the Ohio system makes better tradesmen out of the criminals, teaches more to read, and reforms more than the Pennsylvania system can. Besides, it obtains greater profits from their labor. They can do more and better work than on the other system. It is also more conducive to the physical health and mental purity of the convicts. This is evident from the very principles of physical and mental health. No specious array of "facts" for a favorite system can set aside these principles, nor their general application. What will debilitate the health and impair the buoyancy and soundness of the mind among people in society, will do it within the walls of a prison. Let those who plead so earnestly for the separate system try it on themselves, and without the criminal's crushing sense of guilt, or his already impaired health, they will inevitably take on disease of body, and more or less of mental imbecility and derangement. Without entering into this part of the question, I would just observe that the excellent physician of the Western Penitentiary of Pennsylvania admits that their system does produce bodily disease. He does this impliedly, when he speaks of a very bad case of scrofula, and says very few such cases have been found resulting from the "sep-



arate system." How can they avoid becoming scrofulous, and otherwise diseased, when deprived of healthy and vigorous exercise? The want of this from day to day, and from year to year, must derange the secretions, and engorge the system more or less with morbid matter, and unhealthy obstructions.

The question is not, is the Pennsylvania system a good one—is it better than the old system? But is it the best? Is it the most effectual, the most rational and humane? Any system almost can be defended by special pleading, but none is worthy our esteem and patronage, unless while it secures society, it seeks also the good and happiness of the criminal.

I will here introduce to juvenile readers, who may need warning, and to careless parents, who should see what their idle, truant boys may yet come to, the following extract from a description of the Penitentiary in the "Historical Collections of Ohio," a valuable work, and of considerable aid to me in these hasty observations.

"At noon the prisoners, at the sound of a bell, leave work and arrange themselves in thirteen different companies, in front of their workshops. One of these companies is composed entirely of blacks. When the bell strikes a second time, they march to their dinner, with their heads turned to the left, so as to bring their faces to the view of the attendant, and prevent conversation. They move in close order, with the lock-step, and make a shuffling noise, that echoes loudly on the walls of the area. Arrived at the table,

they arrange themselves before their seats. At the sound of a small bell, they take off their caps, and when it again sounds, commence eating. They eat from wooden dishes, made in the prison, and drink from tin cups. Their beverage in the morning is rye coffee, and at noon water. Their knives and forks are coarse, with wooden handles."

This is criminal man, detected, under punishment, and deprived of his forfeited rights. It is a sad sight; yet there is a brighter view of the scene. It is gratifying to know that while their parents neglected their education and proper training, they are now cared for, and brought within the range of social kindness and moral influence. Those who cannot read, and there are many such, are taught this art in the sabbath school; and under the pious care of the Rev J. B. Finley, the Moral Instructor, they are instructed in the saving truths of the gospel, and many of them are truly "converted from the error of their ways," and do right from moral principle. They all attend religious service in the chapel on sabbath, and many of them attend the prison sabbath school. Christian gentlemen from the city, prompted by the generous emotions of scriptural philanthropy, volunteer their services as teachers in this school. About fifty at one time, on a certain occasion, acknowledged that they had learned to read since they entered the prison. Here is a sublime spectacle. The infracted laws of the State inflicting punishment on the guilty criminal, and Christian gen-



tlements, and Christian institutions laboring to elevate them above the likelihood of repeating their offence—laboring to weave around them the power of moral restraint, and to point them to the skies as the true destiny of man. Here I must remark, that this spectacle is such an one as infidelity never presents, and is a living monument of the goodness and benevolence of Christianity. There is no selfishness in this enterprize; no sinister motives prompt to the undertaking; no sordid love of gain is the main-spring of action; but the love of souls, and a heavenly desire to do good on an unostentatious scale, urges to the noble effort. This too is but one instance of a thousand, of a similar character, illustrative of the beneficial and exalting influence of Christianity on the hearts and lives of men. Added to this, each convict has a bible in his cell, and has access to a library, containing several hundred volumes. The foundation of this generous work was laid by the former Chaplain, Rev. Mr. Miles, but has been brought to its present mature condition by the efforts of the present Moral Instructor.

The final result of all this religious influence on the inmates of the Penitentiary is, that numbers of them return home, thoroughly corrected, rejoicing that they were taught in their confinement what their criminally neglectful parents failed to teach them, viz., habits of industry, and the art of reading the word of God. In conclusion on this interesting subject, I desire again to speak kindly, but plainly, to all parents. Perhaps I may thus save one or more from a desti-

nation of crime and degradation they now do not anticipate. There is no question that the lodgment of a great majority of these unhappy convicts in the cells of the State Prison is a tremendous warning to all idlers, and a loud rebuke to their parents, for the injudicious manner in which they were brought up. This is conclusively set forth by a vote which was taken in the prison, at a certain time, in answer to the following question: "How many of you committed the crimes of which you stand convicted, owing to the use, and while under the influence of intoxicating drinks?" Out of some five hundred, over four hundred arose to their feet, declaring thereby the startling fact, that under these circumstances they committed their crimes. Some seventy or eighty admitted that they had been engaged in the degrading, ruinous work of making or vending ardent spirits. In view of these last facts, I cannot say with certain loose moralists that "there is nothing in a business right or wrong." There is much in the principles on which any business is prosecuted, and some occupations cannot be carried forward at all, only on bad principles. It is thus with making and vending liquor. No one can love or practice the principles of benevolence, justice and truth, and engage in these occupations, or in land, money or property speculations, on the common platform of business transactions. Custom is mostly the law here, while morality and the law of God are laid aside. Circumstances indicate what the custom in the case is, and selfishness, to the exclusion of right,

regulates the entire matter. Then there is much, also, in business associations. Any particular occupation will throw an individual into certain circles of society, and into immediate contact with certain influences. This is unavoidably the case. Thus business principles and business associations, elevate and purify, or degrade and corrupt a man. To whom then were these seventy or eighty indebted for their inclination to the occupation they were engaged in? I answer, without hesitation, to their parents. The case seems to be thus: Their occupation created the circumstances and desire to commit the offence. The example and training of graceless, godless parents inclined them to the occupation. Now who does not see that if they had been blessed with a pious education, and had been taught by moral precepts, and accordant example, the danger of such occupations, a different chain of circumstances would have influenced and determined a different course, and a different course would have led them away from the peculiar temptations which prompted to the crimes they committed.

The foregoing observations may not hold good in every case. Some wayward ones may have leaped over and beyond the pious restraints of religious parents, and wildly plunged onward in error's path, till they ended their career in a penitentiary cell—the fatal consequence of disobedience to parents, and disloyalty to God. But this does not alter the main point, and is but a rare case.

As has been already observed, a majority of them committed the crimes of which they now stand convicted, in consequence of idleness. I beg to be heard once more, on this point of immense importance. Want of employment, dull times, slow hours, weary days, long nights, mark that course of life which ends in seventy-five cases out of a hundred in ruinous circumstances, in poverty, dishonor and premature, ignominious death, and in very many instances, ends in the State's Prison. Let those silly, aristocratic parents, who suppose it degrading to their children to perform manual labor, think of this, and, to confirm the salutary lesson, visit the lonely, speechless cells of the State Prison, and see what such parental folly and mistaken fondness accomplished for many who were nestled in the cruel bosom of luxury and indulgence—to their ruin. Let them, on some night, after a fete or gala day in the city, visit the police prison, or "the tombs," as it is called, and see the ruined objects of their irrational affection, their children matured in crime, and tremble at their folly. Let them visit the "potter's field," or the obscure nook of some village or country grave-yard, and stand beside that lonely, unmarbled grave, where no affectionate tear was shed, or memento-flower planted. "Who sleeps here," do you ask? A stranger—perhaps thine own truant boy, long wandered from home and friends. This is no novel picture, no fancy sketch; it is a frequent reality.

If you would secure your sons from the nu-

merous currents which set in to this one vast sea (the penitentiary,) of degradation and living wretchedness, give them a trade, require them to labor, learn them habits of industry, economy and self-support, send them to the sunday school, teach them to love truth and reverence the Lord's day, and you hereby turn the current of their feelings, aims and pursuits into a channel of health, honor and moral safety. But give them their own way, let them form their own alliances, allow them to choose their own comrades, let them degrade the holy sabbath into a gala day of pomp and sport, learn them no industrial art, and you rear probable candidates for the woful distinctions of criminal life. To present the fearful consequences of idleness, ignorance and sabbath breaking among our youth, in the light of stern facts, and to show the awful results of bad family goverment, I will add the following, from good authority. A committee of the House of Commons found on examination, that out of seven hundred youths, from the age of eight to sixteen, in the London prisons, only two had ever been in a sunday school ! The Recorder of London states that not more than one out of a thousand of juvenile delinquents brought before him, have ever had the advantage of sunday school instruction. There are now one hundred and twenty-two boys confined in the State Reform School in Westboro, of which number only five ever attended sabbath school. This exhibits a lamentable state of things in the rising generation, and plainly demonstrates where the princi-

pal cause lies, and where the work of reformation must begin. See to it, then, ye parents, that you rescue your children from such calamities, by beginning their proper education in time. By industry and frugality give them an education, and in the very buddings of their early hopes and ambitions, teach them to look aloft, and aspire to positions of honor and usefulness.

I have indulged in many passing reflections in this letter, and will reserve my observations of the Blind and Deaf and Dumb Asylums for my next.

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### LETTER III.

The Asylum for the Deaf and Dumb—When it went into Operation—Cost and Location—Pupils—Mode of Education—Asylum for the Blind—Where located—How the Pupils are taught Reading, &c.—Their Labor.

No intelligent traveller, unless forbidden by the urgency of his circumstances, will pass the city without visiting the various Asylums. Going east from the city, the first conspicuous object of observation is the Asylum buildings for the accommodation of the Deaf and Dumb, located nearly a half of a mile east of the State House. They are constructed of brick, and, including the grounds, which are handsomely laid out, and planted with ornamental shrubbery, cost about



\$25,000. The site is beautiful, and "consists of three out-lots, of three and one-third acres each, and making an aggregate quantity of ten acres." "The first buildings of the Asylum were erected in the year 1833-34, and were occupied in the autumn of 1834."

The history of the noble enterprize of instructing mutes, in America, is interesting. About thirty-three years ago, the attention of the American people in the Eastern States, was called to the subject by an eminent gentleman in Hartford, Connecticut, who desired to educate an interesting deaf and dumb daughter. At this time there was no school or instructor for the mutes on this side of the Atlantic. This gentleman, whose name I have not the pleasure to know, by instituting inquiries through the Medical Society of Connecticut, ascertained that the number of mutes in the country was greater than had been previously supposed. Here originated the idea of an institution in America for the instruction of mutes. A gentleman was dispatched to Great Britain, to acquaint himself with the mode of instruction. The manner of his reception will be a standing wonder in all after time. The teachers of the deaf and dumb declined divulging to him the valuable art and secret, without munificent reward, and only on condition that he would place himself on the stool of a common pupil, and remain the usual length of time. In this emergency, he was providentially invited over to Paris, where every facility was afforded him, and soon, well qualified to carry on this new enterprize, he

returned, accompanied by a colleague, eminent in the sign art and language. Accordingly, at Hartford, Connecticut, the "American Asylum" for mutes was established—the first in America. All this preceded the effort to establish the present Asylum, by some ten years. This institution was incorporated during the session of the Legislature in 1826-7, in consequence of the Governor's recommendation in his annual message. This was the third and permanently successful effort in Ohio. The first effort was made by some gentlemen, on their own private capital, in Cincinnati, as early as the year 1825. The benevolent project did not succeed. The next effort was made in Talmadge, then Portage County, in May, 1827. The school continued in operation only about two years, and numbered in all eleven pupils. Mr. H. N. Hubbell was appointed Principal of the State Asylum, and was educated at Hartford, Connecticut. He remained at this Asylum nearly a year and a half, to complete his education. The educational exercises of the institution were commenced on the 16th of October, 1829, in rented buildings, with but three pupils. Their number has steadily and rapidly increased, till the annual attendance is considerably upwards of a hundred.

It is now upwards of twenty years since this Asylum was incorporated, and the history of the early life and education of its pupils would constitute a most interesting volume. The development of juvenile mind affords many a striking theme for reflection ; but the development of the

minds of mutes of different ages, temperament and mental aptitude, is a fruitful source of instruction and amusement.

The mute comes to the Asylum with crude notions of sensible objects, and with scarcely one abstract idea. They enter a new mode of mental existence, and begin a career of thought and anticipation, at once novel and cheering. They learn language and ideas both, and emerge out of mental and moral darkness, into a new and heavenly light: so that the English to them is really a foreign language, and they study it as such, though vernacular in the country of their birth. Their natural language is a language of signs, made by motions of the hands, head and body, and facial changes, on different features of the face, and modifications of countenance. Theirs is therefore a visible, and not an audible language. This visible language, systematized and arranged according to the order of thought in a mute's mind, is the medium of instruction in the Asylum. When one enters the institution, he is first taught the "manual alphabet." The letters are signified by the varied positions of the fingers and hands. Numbers are signified in a like manner. The principles of written and spoken language are very unlike those of sign language. The arrangement of words in English is artificial. The language of signs is in the order of nature. There are very many difficulties attending the instruction of mutes, owing to this peculiarity of language. When a boy asks the principal to go to the city, he does not say,

let me, or may I go to the city ? but, city go I ? Then the interrogatory feature of this language is made by the countenance, and other accompanying gestures. When they ask, for instance, who preached, they say, “preacher’s name—what is it ?” Thus the order is entirely different from the artificial arrangement in spoken and written language, and it requires much effort to habituate the mutes to express their ideas in the artificial order. Another serious difficulty is found in the numerous applications one particular word has. The word make affords an instance. We speak of making a table—make a child obey—make up the mind—and many other different uses of the same word. It is so with the word lay, and case, and many more that might be enumerated. Thus the various idioms and figurative phrases with which even scientific books abound, are so many difficulties in the way both of the teacher and mutes themselves. It is really a herculean task to lead the mind of one deaf and dumb out of its natal darkness and chaos, into the illumination and order of such an education as they receive in this Asylum. The course of study is a thorough course of English education, running through a term of five years. And it is astonishing what an amount of information is imparted, and what a complete mental training is acquired in this space of time, under the efficient government and able tuition of the experienced Principal, Mr. Hubbell.

The doctrine that there is an innate, that is, an inborn idea of the existence of a supreme being,

is completely exploded by the facts in the education of the deaf and dumb. They have no such idea, until it is taught them. Nor do they acquire it, as a discovery of their own, from visible and sensible objects. There is no exception to this interesting fact among those who are born in this condition. They acquire the sublime impression of the being of a God by slow processes, in the same manner, but less rapidly, than children who can hear and speak. In the language of Mr. Hubbell, "they first suppose the Creator to be some great man in the skies, flesh and blood like themselves, but by degrees their hold on sensible objects is loosened, and they obtain, by imperceptible advances, as clear an idea of the supreme being as finite creatures in this state of existence can obtain." "And so also of abstract ideas. They gain them gradually." Here is indubitable proof of the impossibility of acquiring any knowledge of the true God, without direct, positive revelation. I have said their knowledge even of visible and sensible objects is very crude and erroneous before they are correctly informed. The writer, on a certain occasion, through a tutor in the Asylum, asked a lad of ten or twelve years of age what he used to suppose the stars were. He answered, "hot balls in the sky." What are they now? Answer—"They are God's eyes, looking down upon us." Another was asked what made it thunder and rain. Answer—"Men had gone up from the edge of the sky, and were rolling hogsheads of water about, and bored



holes in the clouds, and let the water down." Another was asked what he used to think the sky was. He answered, "a great sheet stretched over the stars." One was asked if he had any idea of a God before he came to the Asylum. He said, "none at all." Thus their erroneous notions must be dissipated, and new and correct ideas imparted by the instructor.

In addition to the educational department of the Asylum, there is a department for learning the various mechanical branches of business. The pupils, between school hours, are employed in learning some profitable trade, to be qualified on their leaving the Asylum to sustain themselves by their own industry, and are therefore saved from the hazard of depending on the liberality of friends, or the charities of an avaricious world. This is a valuable feature in the operations of this institution, and recommends it to the attention of all whose children or friends are in need of its benevolent advantages. It is also worthy of remark that this institution is not like female academies, and boarding schools in general, a manufactory of delicate and diseased bodies, of artificial manners and idle habits; but a school of morals, of health and of honorable female industry. No mother need fear, therefore, to send her unfortunate daughter to this Asylum, lest she contract bodily disease, evil inclinations, and habits of fashionable laziness. These are evils not suffered to exist.

I cannot consistently close my remarks on this institution without adverting to a subject natur-



ally suggested in this connection. I speak of the causes of deafness and dumbness. According to a table in a recent report, they are numerous, and very dissimilar. A great majority are hereditary; but very many are brought into this sad calamity by "scarlet fever," "other fever," and "gatherings in the head." Now parents might do much to avoid and avert this great affliction, by preventing their children from contracting colds, and by applying to a skilful physician in the first approaches of those diseases which threaten their children with the affliction in question. There is so much carelessness of the health of children, and so much ignorance of the premonitory symptoms of disease, and such aversion to apply for medical aid, till the last resort among most people, that it is a great wonder that many more cases of this affliction do not occur.

It has been supposed, and indeed is generally believed, that deaf persons must necessarily remain dumb. They are, under this erroneous notion, almost lost to society; while it is most certain that such can be taught not only to read and write, but also to speak and understand what others say to them. Teaching the dumb to speak is considered impossible by even intelligent men, but such do not consider that the formation of sounds in the enunciation of words is entirely mechanical, and may be taught without the assistance of the ear. They forget, also, that the organs of speech are mostly as perfect in dumb persons as in any one else. Loss of

hearing does not necessarily affect the organs of speech. All that is therefore requisite in such case, is to get mutes to use their vocal organs. They can be taught to speak, and can hold conversation in the light, where they can see the movements of the mouth and face of the individual conversing. I personally know two ladies who can talk in this way. They learned to talk, it is true, before they lost their hearing, but the fact that they have kept the art since becoming deaf, proves that they can be taught it. It is an art, and they can be made familiar with it. This is not only capable of demonstration, but has been actually reduced to practice, by the ingenious Thomas Braidwood, of Edinburgh. Dr. Buchan says that "his scholars are generally more forward in their education than those of the same age who enjoy all their faculties." He further observes, that Mr. Braidwood's "success so far exceeds imagination itself, that no person who has not seen and examined his pupils, can believe what they are capable of."

I introduce these remarks to encourage if possible a like humane and important effort in the Asylum at Columbus. It would add but little to the annual expenses of the institution, and much to the interest and value of it to the citizens of the State.

Before I conclude my observations on this institution, I will request on behalf of the same, all who may see these remarks to send to the library any book they can spare; also, maps, engravings and drawings; and send also to the Asylum cab-

inet any specimens of minerals, shells, or any thing illustrative of the early and natural history of the country. This will all tend to increase the pleasure and advantage of the pupils, while absent from home and friends. Such articles could be sent from all parts of the State by the representatives of the people, who will all visit these institutions.

“The establishment of the Deaf and Dumb Asylum preceded those for the insane and the blind, in point of time, by ten or twelve years,” and seems to have led the way to those other noble and humane enterprises, which I wish to notice in these letters.

A visit to the Asylum for the blind will compensate any one, who is desirous to know what may be learned in the interesting operations of such an institution. The building occupied for this purpose is located on the National Road, about three quarters of a mile easterly from the State House. It is a brick edifice, large and commodious, and so constructed as to secure the health and comfort of its sightless inmates. Like the other Asylum buildings, it is surrounded with tastefully laid out grounds, which are planted with a rich variety of ornamental shrubbery.

This institution went into operation in 1837, and has been in successful operation ever since. The pupils are taught in the literary department in the use of raised letters. These are made on thick, substantial paper, by large elevated type, which, when inverted on the opposite side of the

paper, forms the letters, raised on the side or page to be "fingered" by the learner. The shape of the letter is sensible to the touch, and is only on the right hand side of the book, when it is open. The sense of feeling, by use, becomes very acute and correct, and good scholars read with great facility in this way, fingering, and obtaining a distinct perception of every letter and word. This is a great achievement—it is a discovery of benevolence and genius—a monument of this Christian age. He who discovered this means for teaching the blind to read the word of God, deserves a higher encomium, more praise, more renown, "than he who conquers nations, and sheds seas of human blood." He will obtain his reward in heaven—he is honored of God and angels.

In a similar way are the pupils taught geography. The maps are made perceptible to the touch, by being elevated on the surface of the paper. They are taught arithmetic in the use of moveable figures, which in the process of calculation are put into little holes, which keep them in their places. Thus the scholars are taught a liberal English education. They are instructed in music, also, to an excellent degree of perfection, and have great pleasure and amusement, as well as profit, in this exercise. The females are also taught many ornamental arts in needle work and beads. The male scholars are taught the various mechanical branches, such as can be learned by blind persons, and these are not a few. They manufacture splendid rugs, mattresses, &c.

at the Asylum, and make as good work as at any establishment. Visitors purchase a great many articles, of use and ornament, and a considerable sum of money is in this way brought to the Asylum.

When you enter the Asylum, you will be conducted, in all probability, into the various apartments, by an accomplished young lady, who is blind. With no apparent difficulty, she passes up and down stairs, and shows you into the rooms, and sells you any article you may choose to buy. This adds not a little to the pleasure of a visit to this institution.

I am not apprized of the number that have completed their education in this institution. Doubtless many have reason to rejoice that, although blind to the coarser beauties of nature, they have here been enabled to see with the mental eye the higher beauties of science, and the still richer and more sublime beauties of Christianity.

Mr. Chapin—the former superintendent—recommended to the Legislature the propriety and importance of establishing “an Asylum for the industrious blind,” located in Cincinnati. The object of such an Asylum would be to employ the blind in the useful mechanical branches. The plan suggested makes it self-supporting, and a profitable place for graduates of the present institution, and for persons too old to be received in it, to employ their time and skill. It would only require a State appropriation of about \$3,500 to commence operations in leased buildings.

This will be done soon, or the state will lose sight of the good of many subjects of her own benevolent care. Many advantages would accrue to the blind by such an institution, which need not be enumerated, as they will be obvious to any one that enquires into the matter. I must close this very imperfect notice of the Asylum for the Blind, and recommend the reader to supply its deficiency by personal observation, the first opportunity he has to visit the city of Columbus.

In the following letter I will commence a more particular notice of the Ohio Lunatic Asylum.

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## LETTER IV.

Lunatic Asylum—The inappropriateness of this name—The true Objects of such an Institution—True meaning of Idiocy—Insanity—When the Asylum went into operation—Cost—View in front—Plat in front—The Patients—Beauties—Gardens—Fame of Asylum—Visit of Baron de Rouen, of Russia—Size of Buildings—Entrance—Corridors, &c.

Having hastily noticed the Blind and the Deaf and Dumb Asylums, I propose to make some observations concerning the *Lunatic Asylum*.

Here opens a wide, a thrilling field for exploration. To read even a finished description of this Institution, of its design, of its inmates, and of its operations would not convey an adequate conception of its utility, and glorious achieve-



ments. One must visit it, and leisurely examine into all that pertains to such an enterprize; more, one must enter its sanatory halls as a suffering patient, pass the pleasing ordeal of restoration to health and sanity, and leave it cured of his terrible affliction, before he can form a correct idea of the worth and importance of such an institution.

Other asylums are worthy our esteem, and high admiration, but they are inferior to the one under consideration, as much as physical disease is below mental disorders, and as bodily suffering is less than the agonies of a deranged mind.

I hope the reader will follow me patiently through all my observations of description and reflection and will be both interested and rewarded for his pains. There is so much ignorance and false opinion about such an asylum, and about the condition of insane persons, that to throw light abundantly and correctly, on these subjects, is at once a work of great importance, and difficulty. I have undertaken the task, believing that the labor I spend in writing these letters will not be in vain. I shall not strive after system, or consecutive arrangement in the topics I introduce, but will take the liberties allowed to all letter-writers.

The intelligent reader will know what these liberties are, without a formal enumeration of them.

Lunatic Asylum! a most inappropriate name for such a noble, such a humane institution. It is emphatically an asylum for the *Insane*. *Lunatic*, is not a correct appellation, either in fact or in science. *Lunacy* applies more particularly to

a species, or kind of derangement, and a lunatic is one "affected by a species of madness, supposed to be influenced by the moon." Moreover, this appellation, however correct in itself, does not cover the ground occupied by such an institution; it is not comprehensive enough, it does not properly signify all that is meant in an asylum of that kind: besides, it is too degrading in its general acceptance to apply to the class of minds, that give character to the mass of patients in the asylum.

It is now mostly repudiated by the intelligent, and in most, if not all of the written documents issuing from the various asylums of the different States, the term is not applied in this connection and signification. *Asylum for the Insane* is correct in fact and in science, and fully expressive of the nature and design of such an institution.

By accommodation, this term is applied so as to signify "general madness," but properly belongs to heathenism, and was anciently used to designate "those sick persons, who were supposed to suffer most severely at the changes of the moon."

An eminent author says, "mad people are still called lunatics, from an ancient, but now almost exploded opinion, that they are influenced by the moon." If a sounder and more enlightened philosophy has taught us the unsoundness of this ancient notion, why should we adopt and use a word literally conveying the notion in the place of another? a word too that really teaches a false doctrine, and made significant in the position objected to, only by accommodation. Medical writers, so far as I know, do not often use the word *lunacy*, but

*derangement, insanity, &c.* in the pathology of diseases of the mind ; neither should they use the detestable word *lunatic*, when speaking of one mentally deranged. The name of the far-famed institution of which I speak, should, therefore, be changed, and it should be called, *The Asylum for the Insane*. Nor is it an asylum for *idiots*.

Idiocy is a *natural defect* in the functions of the brain, and an idiot is one whose case, so far as a cure is concerned, is hopeless. Insanity is derangement of one or more faculties of the mind, and is, from its very nature, a diseased state, which comes within the legitimate range of medical treatment. Idiocy is the result and evidence of the natural organic condition of the brain, and no one thinks of attempting to cure it. It is otherwise with insanity. This state of mind is induced, and is the result and evidence of diseased functions of the organs of the mind, and is in all its forms curable, if taken in time, and properly treated. There is a great difference, therefore, between idiocy, and insanity. Hence an asylum for the insane, is not a retreat for idiots. The practice of using the terms, lunatic and idiocy in connection with insanity, is not warranted in the nature of the case, nor in the facts connected with its developement. I do not claim to be verbally correct in the foregoing definitions, and distinctions, but that they are correct in fact, is unquestionable, and lead irresistibly to the conclusion, that the indiscriminate, confused use of the terms in question is improper. Insane persons are proper cases of asylum treatment ; idiots proper are

not. When an individual, therefore, becomes insane, let it so be declared in the examination and proceedings in his case, without the unscientific, and needless use of the inappropriate terms, *lunacy*, and *idiocy*. I will here remark, in addition to the foregoing, that an asylum for the insane, is not a place of *imprisonment*, though it is a place of *confinement*. Persons who are proper patients for asylum treatment are not criminals, are not in punishment for misdemeanors. I make this last observation for the benefit of such as have been, are, or may be patients under asylum treatment, and to correct, if possible a groundless and irrational notion that prevails among many people, viz; that violently insane persons are wicked—than which a more cruel, and unjust, not to say ignorant and malicious sentiment, could not obtain in a christian age, and among enlightened people.

It is true, they often say, and do what would be very wicked in a rational person. But, being beyond self control, and often under sudden and powerful provocation, they are not responsible for their conduct. The true light in which their guilt or innocence, is to be viewed, is, their temper, words, and general course, previous to their derangement, and also, in the intervals of their paroxysms. With many of them, their insanity is so long, and insidiously forming, that their inconsistencies, irregularities, and incipient fits, or spells, are pronounced voluntary, and avoidable, and attributed to wickedness of heart, as the *first inference*, before the symptoms of derangement are recognised by the unwilling eye of the ignorant,

and uncharitable. And opinions formed on suspicions, are very hard to change. The reason for this remark, is obvious; inasmuch as so many patients suffer so seriously, and needlessly, from the impression that they are confined punitively for some crime. Now how do they contract this notion so unfounded and obstructive to their restoration? I answer unquestionably, by being treated as if they were necessarily wicked, and guilty of some dreadful crime. How frequently are they abused in language, and hunted by civil officers, as though they had perpetrated some grand offence. This is all unwise, and in most cases is rendered necessary, according to the present order of things, by long and cruel provocations. The violence of raving cases is mostly the disgraceful product of unkindness, and provocations, and are then often confined in the county jail, to which they are heedlessly dragged, till they can be taken to the asylum. Is this necessary? It is in few cases absolutely so; it can only be so circumstantially; these circumstances may, or may not exist, and in seven tenths of all such cases, they should not exist.

That such a course is unnecessary, in a great majority of cases, I hope will be evident to every honest reader, before these letters are concluded.

Could I produce a reformation in this respect in this one State, I would achieve a work, worthy an effort almost superhuman.

That the course of which I speak, as the cause of the crushing impression among the patients already named, is very bad in its effects

on the health, is evinced by the fact that it sours their minds against all who may have to do with them, and keeps them in uneasiness, and chafing themselves with the "mortifying reflection" that they are imprisoned for some unknown offence.

Dr. Awl, whose opinion is of great weight on this subject, and whose benevolent heart fully harmonizes with the enlightened convictions of his mind, speaking of the reception of a large number of patients in a short time, after the completion of a new building, or addition to the Asylum, says, "they had mostly been sent us from the jails, and poor-houses of the different counties in the state, and having received *very little attention*, were found exceedingly difficult to manage.

Some were noisy, and unruly, some ill-natured and unsociable, some timid and easily excited, and nearly all, unwilling to be directed or controlled. But by kindness, candor, and perseverance, he was soon enabled to establish order, even in this "chaotic mass of shattered intellects."

Who cannot see, that their being so rudely treated, confined in jails, a place only for *criminals*, and in poor-houses, where *brute force*, is the chief inducement to obedience, and order, and receiving very little *kind attention*, were the causes which placed them in the situation in which the Superintendent found them. The very fact that this humane and christian man, "with the assistance," as he says, "of a faithful corps of officers and assistants," made these mal-treated victims of brutality and passion, orderly, and peaceable, shows, that the opposite course—the course



to which I object, is unnecessary, and tends to irritate, and greatly, if not fatally, injure insane people.

After speaking of some important changes necessary in the laws of the state for the benefit of the insane, and rationally objecting to great ado in preparatory steps, to taking one to the asylum which is calculated to irritate a disordered mind, and increase its excitement and distress; he calls them, "a much abused, and long neglected class." I make these extracts, from the Superintendent's Report for 1846, to show that great caution should be taken, and kindness used with the insane, to prevent the idea that they are despised, dreaded, and are guilty criminals.

Let it be known, therefore, to all concerned, that the noble institution of which I am speaking is not a prison, is not a legal rendezvous for wicked criminals, but a benevolent retreat, a safe home, a grand hospital for the benefit of the mentally sick, and the mentally neglected. I say it is a benevolent retreat, from the causes, scenes, and aggravations of the derangement of the insane, a merciful resort, where such are free from the cruel mockings, brutal management, and aggravating intercourse of injudicious friends, and unfeeling associates. I will speak more particularly of this matter, in a future letter; dismissing it therefore, for the present, I proceed to speak of the Asylum Buildings, &c.

The Asylum was ready for the reception of patients, in 1838. Ten years were employed in the construction of this noble edifice, new build-

ings being erected, and various improvements being made from time to time, as occasion required.

The entire cost to the State of the buildings constituting the Asylum edifice, was about \$ 150,000, including the amount of work done by the convicts of the Ohio Penitentiary, which was a large item in the account. It occupies a beautiful position, in an open space, or lawn, a little north east of the city, and about a mile from the State House. It is a stupendous pile of brick and stone work, and presents an imposing appearance, as seen from the State Capitol, city and vicinity. "The principal front, displays a handsome columnated facade, ornamented with a fine Ionic portico of freestone, from Waverly, in Pike County, which were beautifully cut by the convicts. There are four columns of this stone, each measuring 3 feet, 8 inches in diameter at the base, and 31 feet 2 inches in length. They stand on a platform of the same material, and on a level with the top of the basement, which is of cut limestone, and 7 feet above the surface of the surrounding earth." The structure faces the south and is quadrangular, measuring 376 feet in front, by 218 feet in depth. The buildings cover just one acre of ground, and contain rising 5,200,000 bricks, and about 50,000 feet of cut stone.

The main centre building, occupied by officers, &c. is three stories and an attic in height, above the basement, the wings, and new buildings, which run back north, and constitute the east and west sides, are each three stories high.

A walk through all the passages and galleries

exceeds one mile. I will speak more in minugia, in the description of the different parts of the building and their particular uses.

You ascend to the main entrance of the building, by a wide but short flight of stone steps, and pass into a hall or entry. Immediately on the left, is the office where business connected with the institution is mostly transacted, where male visitors are received, before being conducted through the different wards occupied by the men, and where the medicines are kept and prepared for the patients, and to which such of the patients as are capable, and wish it, come down every Sabbath morning to return the books to the Library, which they had the week previous, and get others. On the right is a large parlor, chiefly used, I believe, to receive ladies who wish to visit the wards occupied by female patients.

This entry opens on the right and left to circular flights of stairs, which lead to the second and third galleries on each side, and to the attic and the family apartments of the physician, and private rooms of the assistant physicians. On each side of these various apartments above specified, which occupy the centre of the front range, are three corridors or galleries, those on the right, occupied by female, those on the left side, by male patients. On each side of these corridors, are numerous, neat and well proportioned rooms for the patients to occupy, each patient having his or her particular room, known by its number.

At each end of the front range, is a splendid

tier of large rooms, or a superb verandah, 44 feet square and three stories high, constructed of cut limestone, from the Scioto quarries. Each verandah exhibits two fronts, and constitutes two corners of the quadrangle. The great wings of the building run back at right angles with the front range, from this superb verandah or tier of rooms. There are three galleries in each wing, each opening into one of these large rooms.

These rooms constitute large and well ventilated ambulatories for the patients, contributing much to their health and comfort. These rooms might each be called a verandah. They are 37 feet square inside, with beautiful floors, and conducting gutters around the margin, to carry off the water that flows in, or may be used in scrubbing. Their ample windows are so constructed as to admit fresh air in any desirable quantity, and all are so elevated as to command an extensive view of the city and vicinity.

They are the resort of the patients, during a very large portion of the year, being places of exercise and delight to them. Every gallery in the entire building, opens into one of these delightful verandahs, so that every class of patients has the use of them. Each room, or verandah is occupied by two classes, the class from the front gallery occupying it in the forenoon, and the class from the corresponding wing gallery, occupying it in the afternoon. This is a much better plan than is followed by many old institutions, viz. providing court yards for the use of the patients to exercise in the open air. The verandahs above described,

are after the example of the State Hospital at Worcester, in Massachusetts, and are always clean, dry and ready for the patients, in all seasons of the year. Counting parlors, kitchens, verandahs, and all apartments with board floors, and under lock and key, the Asylum contains 440 rooms, and will accommodate about 350 patients, together with all the officers, attendants and assistants necessary to take them in charge and carry on the business of the Institution.

The buildings are all covered with tin, and are chiefly constructed of brick, except the verandahs, basements, cornices and architectural decorations, which are all cut stone. Every part is conveniently arranged, and the whole establishment can be well heated, and thoroughly ventilated. The Asylum building is, as has before been intimated, a splendid structure, viewed apart from the use to which it has been dedicated; but examined in connection with the benevolent design of its erection, it is one of the most interesting, and well arranged edifices of the kind in the United States, and probably, of any in the world. Its construction is completely adapted to its use. No architect will dispute the correctness of these statements, on a careful examination, nor will any intelligent physician find aught to condemn in the building and appurtenances, in view of the health and comfort of the patients.

It is probably not known to most readers, that the construction and arrangement of the Asylum Buildings, and the very great success of Dr. Aylmer in the treatment of the patients under his care,

attracted the attention of the Czar of Russia, the Reformer Autocrat, who sent an intelligent, and and scientific nobleman, Baron de Rouen, to examine the plan of the building, and take a model; also to acquaint himself as thoroughly as possible, with the mode of treatment and diet, &c. adopted by Dr. Awl, in order to erect and conduct asylums in the same manner, in his own dominions. By the way, whatever may be said of the motives prompting this Imperial Monarch to the vast and numerous reforms he is introducing and causing to be made in his empire, this one just cited, is at once, an evidence of his intelligence and high benevolence, in caring for the health and comfort of his insane subjects.

Here is indubitable proof of the powerful advance of gospel civilization in the Russian Empire. I have also learned from my excellent friend Dr. Hopkins, the first assistant Physician of the Asylum, that His Excellency Manuel Caroollo, Envoy Extraordinary, and Minister Plenipotentiary from the Government of Chili, resident at Washington, paid a similar visit to the Asylum, a little more than a year since. Here also spreads the leaven of christian benevolence and civilization. I believe that the English Tourist "Boz," or Charles Dickens, when on his tour of proud and uncharitable observation through this country, visited the city of Columbus, and would have paid a marked and special visit to the Asylum, but for the fact that the Superintendant and Officers of the Institution, did not deem his visit of so much importance as to send him a formal



request, to honor them with his distinguished presence! they gave him no opportunity to chuckle over their fondling and catering attention. He was treated respectfully, but not according to his notions of his own high merits: accordingly, he did not speak so highly of the Asylum. But the great results of its operations speak its own praise, without the applause of a haughty foreign tourist.

There is nothing gloomy, or repulsive in the visual drapery that hangs around this immense building, like the dismal shade that enwraps the Penitentiary, even on the brightest, prettiest morn of May. It occupies a place peculiarly favorable to healthful ventilation, and is made in all respects as agreeable as possible to the suffering inmates. The visitor, on approaching the front of this splendid edifice is struck with the fine arrangement of the grounds immediately in the vicinity of the building, and the perfect adaptation of the building to the design of its erection. It has attached to it a tract of land nearly square, containing about 67 or 68 acres. A large plat of this tract lies between the building and the road. This plat is nearly all covered with a good selection of evergreen shrubbery, and a beautiful variety of other species of trees, planted, not in rigid system of rows, squares and circles, but in wild and picturesque beauty, as though nature herself had made a grove of selected shrubbery and arbors for some favorite retreat. Along the paths and carriage ways, are almost every variety of the rose and holly-hock, and flower trees and

plants. Then the surface of this beautiful plat is covered with a luxuriant sward of grass and the sweet scented clover. The hand of art, joined with the silent operations of nature, has made it a scene quite enchanting to the casual beholder, and most exhilarating to the eye of many of the patients, whose minds are keenly percipient of such beauties. They breathe the air perfumed with the aromatic odors of these plants and trees; they behold the rich variety and hue of the same, and daily see the happy sports, and hear the mellow notes of the feathered songsters that load the breeze with their merry music. They often walk out too in actual contact with this reviving scenery, pluck the flowers and feel their former sensations of joy and pleasure. But, alas! many there are among them, whose eyes gaze, but see not these beauties—whose ears listen, but hear not the music of the singing bird—whose minds think and notice, but not to admire or take pleasure. They are locked up in themselves, in a dungeon of gloom, and are intently poring over some melancholy scene, and devouring themselves by some unavailing regret. This plat contributes, according to the laws of mind, and the principles of association, its share to the comfort and pleasure of many of the patients, and not a little to the restoration of their health and sanity. In a word, there is nothing around the Asylum that in itself tends to produce gloomy thoughts or painful feelings in the inmates thereof, but, on the contrary, everything is made to promote their good, and render their situation as pleasant as possible.

In front of the east and west wings of the building, are large gardens, cultivated in wholesome vegetables—vegetables for food, not luxury. In the rear are various farm buildings, and a large pasture grove, thinly covered with forest trees. In this grove is the Asylum graveyard! Any cemetery, however obscure and small, is a solemn place. But such a burial place is peculiarly a spot of melancholy interest. Hundreds go to the Asylum to be restored to physical and mental health, and return to their homes and friends, happy and healthful. But a number go there to die, and in spite of the superior advantages of the place, and the tried skill of the physicians, find a sepulture away from friends, and leave the world amid the ruins of their own disordered minds. The final destiny of such is not positively known to us, as their moral condition is to be determined by their state and life previous to their derangement. One thing is evident, that even in the holy justice of an Omniscient Deity, many of them do find a safer retreat than in the “tenderest mercy” of many of their fellow men, who sit in condemning judgment on their insane conduct, and pronounce hasty sentence on what they cannot understand, because it is “mysterious.” “God is the Judge,” and an assembled world in the final day will be profoundly disappointed at the unexpected developments and decisions that will be made in relation to many persons and things.

Here I close this letter, and reserve other observations for another.

## LETTER V.

Asylum continued—Lodges—Raving Cases—Force necessary sometimes to govern them—Their Reason gone and governed by Passion—Two Rear Buildings—The Central Attachment—Asylum Chapel—Patients Worshipping—Religious Exercise—Basement—Cleanliness—No Sewers or Slop-puddles about—Hog-sty—But one Dog—A decent Spaniel—Strange Customs—Engine—Water.

It will be seen that I have adopted a discursive manner of describing the institution, and find it less difficult to speak of the use of each department in connection with its description, than to speak of the whole, and afterwards specify the use of each part.

As before said, there are two wings, running back from the front at right angles, 218 feet in length, including the tier of corner rooms. Each of these contains three galleries. At the back end of each gallery are five rooms, called lodges, where the more raving cases are put from time to time, till they become quiescent—till their boisterous, unruly feelings subside. This is a wise, a necessary arrangement. Confining such cases in these cells is not a punitive measure. They are beyond self-control, and are raving mad at such times; and to punish them for words uttered and deeds done while their whole nervous system is diseased and excited up to the rage point, is a cruelty not practiced in this Asylum. This measure is therefore a curative process, and

mostly tends to cause the nervous irritability to subside. It is necessary, in so far as it leaves the rest of the patients quiet and undisturbed. They would otherwise suffer much from sympathy, either of a harmonious or antagonistic character, if such cases, while in a raving spell, were allowed to mix promiscuously with them. There is another class of patients often confined for a while in these lodges. They are a class of individuals at times disobedient and troublesome. They are capable of strict and constant adherence to all the rules of conduct enjoined upon them. Being but partially deranged, or convalescent, they are at all times capable of being so influenced by fear, or other emotions, as to be justly required to observe decorum, cleanliness and pacific intercourse or conduct all the time. Their own welfare, and the good of others associated with them, make it necessary that when they offend they should be held accountable in a peculiar sense. The case seems, in the true philosophy of the matter, to stand thus: No person in a state of mental derangement is capable of self-control, without the aid of considerations and influences foreign to himself—that is, he cannot merely by process of reasoning and inward reflection, and in obedience to conscience, determine correctly. He must be influenced. What I mean, in as much plainness as possible, is this: such an one is like a child, and in an important sense must have another to reason and choose for him. Well, you cannot reason a child always into proper measures, but must really apply an external con-

sideration to determine it to a proper course. When you cannot influence the erring child by persuasives, you must apply proper force, and require obedience for its own good. So in the case of the patients referred to. When they cannot be reasoned and persuaded into what is needful, they must be forced to compliance. When argument in words will not reach their minds, argument in physical sensibility must be resorted to. In their case, reason is fettered, but passion and preëmotion are dominant. Hence, it often becomes absolutely necessary to move the mind by the sensibilities of the body. Obedience is necessary to order, even in an asylum for the insane. It is necessary to carry out the curative purposes of the institution. But more, in another place, about what is, by way of pleasantry, called "moral treatment" among the jocose about here. You must not suppose that brutality is practised on the suffering subjects of this corrective treatment. There is too much Christian philanthropy and humane feeling in Dr. Awl and the assistant physicians, to allow of this. These same raving maniacs, in all this, are not treated with half the severity which many of them suffer during the progress of their disease, and before they come here, from the harsh provocations, the verbal abuse and inhuman neglects of friends and ignorant neighbors. The infliction of occasional physical pain, to require submission to restorative means, is a small matter to the mental suffering many of them endured from the unkindness of a heartless and cruel world, always



disposed to trifle with and ridicule the afflicted mind.

As before observed, the front range and two wings constitute three sides of a quadrangle. There are two small buildings, occupying a part of the space in the open or north side of the quadrangle. They are separated from the wings by a short space, and contain a number of cells, to be occupied by such patients as are permanently mad, or almost constantly raving, which cases are not numerous, and need to be kept alone, and well secured from self-injury, and from violence to others. Much of these buildings is used for various purposes, connected with the manual and culinary operations of the institution. They are much lower than the other sides of the building proper, so as to admit of a free and unobstructed passage of air to and from the enclosure. This is a most advantageous arrangement, where such additions are necessary to the main edifice.

Immediately back of the portico extends a central attachment, running entirely through the court, or open space enclosed by the main building. You enter this central attachment by passing directly through the building from the front, or main entrance. The first rooms on this floor are occupied by the family of the steward. The rooms farther back toward the end, are occupied for drying, ironing and assorting the clothes of the patients. The upper story is fitted up as a chapel, for evening prayers and religious worship on sabbath. The Asylum chapel!—what sweet

remembrances are associated with this sacred place. Here returning reason comes to offer its rational homage to the God of mind and matter. Here the opening eye of faith, long shut to hope and heavenly expectation, begins again to lift its steady gaze to the encouraging throne of mercy. Here the troubled, disordered mind is taught the lessons of divine wisdom. This chapel is neatly finished, and is capable of accommodating quite a large congregation. To the chapel, such of the patients as can be safely taken out, and as desire it, convene every evening in the week, immediately before retiring to bed, for worship. This is an interesting sight. They accompany their respective keepers into the same seat, and join in the devotions, many of them with reverence and delight. A chapter is read by Dr. Awl, and after singing a hymn, he offers earnest appropriate prayer to the Giver of all good, for "the whole household." He evidently feels deep solicitude as a pious man, and as the physician of the institution, for all the patients, addressing a throne of grace on their behalf, in the devotional strain of a parent. Every Sabbath afternoon, at 3 o'clock, the above class of patients convene for public worship. On these occasions, also, the exercises are conducted by Dr. Awl. After the usual preliminary duties, he reads with force and elegance a sermon, selected for the occasion. These selections are made with great care, and are well suited to the varied conditions of the patients, for instruction and encouragement. To one long disqualified for a

proper appreciation of religious privileges, on the return of sanity of mind, and health of body, these occasions are highly prized, and their weekly return waited for with anxious desire and pleasing anticipations. The religious patients, unless very much deranged, delight to attend the evening devotions, and sabbath worship in the chapel. This is a measure curative in its tendency. Many are decidedly benefited thereby. It is not true, as any one may see on a practical examination, that scenes of religious worship and devotional exercises are injurious to the health of convalescing patients.

Under the entire building is a basement, about the height of ordinary stories, and about two or three feet only below the surface of the ground around the building. These basement rooms are not confined, like the filthy and air polluting cellars in our towns and cities, but are, in the usual phrase, "full of doors and windows." They are used for various purposes of storage and business. Under the centre of the front range, is the kitchen, where the cooking for the officers and their families and hands employed, and for the patients in the six front galleries, is performed. Although this great cooking establishment is in a basement room, and employs a number of hands, male and female, and among them some lunatics, yet for cleanliness, it is a model for our hotel kitchens, and, let me speak softly, for most kitchens. There are similar establishments in the basements of the wings. These entire basements are kept free from all infecting

matter. Nothing that offends either the sight or the smell is allowed to accumulate in them. The fragments from the tables, and the waste slop waters, are not allowed to accumulate in buckets and barrels about the doors, or to be thrown about in puddles and sewers around the house, to produce swarms of flies, and impregnate the atmosphere with baneful effluvia, but are carried off to a considerable distance beyond the area of the buildings, to their proper place, the hog sty. By the way, this latter edifice, occupied by some fine specimens of hogship, is at a respectable distance from human dwellings, and each race enjoys the atmosphere peculiar to its own locality. I hope a little digression will here be pardoned, as I wish to remark, that the above specified arrangement is most certainly a better one than to have the "swine palace" next door to the family dwelling. And then the plan of removing waste waters from the kitchen, as soon as any accumulates, is much better in appearance and reality, than to waste it on the ground, or ferment it in vessels about the main entrance of our houses.

Let me also venture to economise a little here, on this grave theme, at the risk of incurring severe criticism, for descending to small and foreign topics. The fragments, slop waters and offal, are all saved about the Asylum, and disposed of as before remarked, by which upwards of fifty hogs are chiefly fattened for use every season. Here is a saving of several hundred dollars in supporting the institution. The same results

would proportionably follow a similar plan, in cleanly and healthful disposition of such products, in every public and private establishment.

In the last report the Superintendent says—  
“ We cure and put up all the pork required for the use of the establishment, amounting to 25 or 30,000 pounds per annum. And we have never allowed ourselves, nor desired, to be extravagant in the way of living, or in the purchase of furniture, holding it as a correct maxim, that the same frugality should prevail in public as in private establishments.” Here is a sentiment worthy a philosopher, and merits the approbation of all.

And I just now think of a fact which will be noticed by any close observer about the Asylum—there is but one dog to represent this very large family of several hundred persons. This is not a flattering compliment to the canine species. And this venerable old spaniel either “ naturally took it up,” or had it taught him, by judicious training in a proper age, to know and keep his place, not having the unmannerly audacity to bay and plunge at every stranger and neighbor passing by. This vast disproportion between the size and ability of the family, and the number of dogs, is sadly out of the long established and almost universal custom, in “ town and country.” This custom requires that nearly every family shall keep from one to six or more of one or more different species of the canine genus. It requires more, viz. that even families that are not able to pay for a religious or secular newspaper,

or buy suitable books for the education of their children, and some of them not able to buy a bible or testament, or decently clothe themselves and children, to support one or more of these expensive, useless animals. Were it necessary, I would quote from the writings of a great reformer, and show how much is lost in conveniences and means of education and intelligence, as well as the danger of rabidness, from such a host of great and little dogs in the country. I hope this canine paragraph will be received kindly, as the nature of the case makes this salient crusade on the doggish custom in question necessary and rational.

That these remarks are of some importance, is evident from the light in which the French Chamber of Deputies view the subject. A bill has been introduced, to take effect in the destruction of dogs in the city of Paris—these useless and expensive animals consuming what will support thousands of the poor and starving.

I invite the reader to return again, after the foregoing episodes, to the building running back from the centre of the front range. It contains in the lower story the wash-house and the bakery, and a room in which is a "small steam engine, for the purpose of supplying water and steam to assist in the labor of washing and cooking, &c. of this greatly extended household." By means of this engine, water is forced through long pipes into large cisterns, located in the attic, from which other pipes carry it to convenient water closets in each gallery, where the patients



can obtain it for cleansing purposes, and where it can be obtained either hot or cold, for scrubbing the hall and rooms. The engine is "located near a never failing well, which is 35 feet deep, and 8 feet in diameter inside of its wall." There is a large cistern in the centre of the west court, into which all the rain-water from the entire main building and the centre addition is collected by means of under ground pipes. From this cistern the water is forced by the engine into the various apartments, as it is needed.

I have, in a desultory manner, given a very indistinct description of the Asylum building and appurtenances, and indulged in some reflections, as they were suggested by the observations relative to the various departments.

And now, with pleasure to myself, and I trust more interest and profit to the reader, I pass to notice various topics of observation.

## LETTER VI.

Scrap Letters—Kindness to the Insane—The Courts—Wood—Great caution about Filth—Influence on Health—Neglect of out-door and indoor Cleanliness—Man naturally a filthy Animal—Great Drain—The remarkable Cleanliness of all the apartments—Three Rules by which every thing is preserved in so clean a condition—Their violation among Sane Persons—Careless, filthy Persons generally immoral—Effect of Cleanliness on Morals in Towns and Cities—Tobacco Chewing Patients—A Peculiarity—The difference between a Sane and Insane Tobacco Chewer.

IF variety be agreeable in the scenic observations of travel, it must be so in the descriptive observations of correspondence. I have not hitherto tired you with tension upon one single point of observation. And whatever pleasure or profit may or may not be derived from this correspondence, I am sure none can complain that the scope is not extensive enough, or that the subjects introduced are not sufficiently numerous. I had little intention, however, in the outset, of making so many lateral observations by the way. But it may be as admissible to construct scrap letters as scrap books, and in the variety offered to the reading taste, more, in this way, may be gratified than otherwise.

I still linger, in my hasty observations, about the home of the "children of sorrow." I cannot cease my admiration of the intelligence and Christian benevolence displayed in the construc-

tion and appurtenances of the Asylum buildings, all for the benefit of a class of citizens long neglected, and whose situation is but badly understood, and whose suffering condition is but feebly and coldly appreciated by the community. Gladly would I become the benefactor of the insane. Great would be my reward could I awaken in every bosom a rational and humane sympathy, equal to the demand made by this species of afflictions upon the kind attentions and particular regards of every sane man and woman.

In my last communication I made mention of several parts of the building, and their uses. Not a little of the interest of any observer would be felt in being introduced into the great area enclosed by this great building. This vast area contains 1,864 square yards. This area is divided in the middle by a building, of which I have spoken, which makes the large courts. These are kept free from all noxious substances. The wood for cooking is sawed in these areas, and that which is used for heating the furnaces, is piled along near to them. It is mostly used as it is hauled from the wood-yard, which is at some distance from the enclosure. No accumulation of chips, or scraps of clothing, or decaying vegetable matter is allowed in these courts, or on the exterior adjacent grounds. I cannot forbear remarking that this degree of cleanliness, in the estimation of some, is unnecessary, and productive of no appreciable good. But precaution in small matters is the way to manage large ones. Out door cleanliness is as necessary to health as

it is in doors, and to dry up all the rivulets is to stop the flowing of the stream. If in small families much of the ill health and slight attacks of the disease is consequent upon the impure atmosphere, which arises from the accumulation of improper matter in the immediate vicinity of the dwelling, and from in door filthiness—how much more would it be so, were not the most assiduous precautions taken, about a building inhabited by such a numerous family. Little impurities may not do any perceptible harm at once, but to lie everywhere, and of every kind, in and about a house, must necessarily seriously affect the healthy state of the atmosphere, and will ultimately impair the health. This is a matter well known to all concerned about the Asylum; hence their close attention to all such things. It is a matter which is of real moment to private families also, for good health and respectability depend nearly as much on out door as on in door purity. And it would be a happy era to the feeble and invalid members of every family, if every back yard was kept just as neatly and purely as the front yards of the best residences in the country. But the very places where the sun and free circulation of air can produce but little evaporation, to carry off the impure vapors, are the places where waste matter is mostly thrown, till “incredible heaps” are often piled up. Health is not a consideration in the disposal of such substances, but to put them, for the time, out of the way, and out of the sight of all sight seeing and meddling observers, is the highest aim. It is a cu-

rious fact, observed by philosophers, ancient and modern, and by recent spectators, that man naturally, even in civilized life, is really, though not always apparently so, a filthy animal, and is cleanly only by the strictest care and education.

To add still more to the healthy state of the atmosphere, by the removal of all impurities from about the Asylum, a drain has been made from the Scioto river to a large sink, or sewer, located some distance back of the Asylum. Into this sewer all offensive matter and impure water is carried from all parts of the Asylum, by means of underground channels. From this, the great drain just mentioned conveys them far out into the river, which is over a mile distant. This drain, over a mile in length, passes down one of the principal streets of the city—and where it crosses High Street, is about nineteen feet under the surface of the ground. The channel for the water and other matter to pass along is circular, and made of brick, well cemented together, and increases its diameter as it approaches the river. This is to admit of similar drains from the other Asylums to enter it, and to admit the waste water from the streets to pass into it. It cost the State upwards of \$6,000, and will be of incalculable advantage to the Asylums, and likewise to the city.

I have taken occasion more than once, to advert to the cleanliness of the grounds, cellars, &c. of the Asylum. I beg indulgence to refer to this great and important desideratum, as it is seen and enjoyed in doors.

No visitor can pass through the various corridors and verandas, without particularly observing the cleanness of every apartment. Each class of patients use four apartments. 1. A large veranda, for exercise. 2. A long corridor, a hall running between the two rows of bed-rooms. 3. The bed-rooms, which are on each side of this hall. 4. The dining room. It is not an easy matter to keep all these apartments clean—yet they are kept far more so than are the apartments of any hotel, boarding-house or private dwelling in the State. This assertion will be, to some, almost incredible, as each class numbers generally from twenty patients up to thirty; yet that it is true, every one that has visited the apartments in question, will aver. One would suppose that twenty or twenty-five insane persons in one class, occupying promiscuously the same apartments daily, would make it next to impossible to keep things clean and in order. But this desirable end is gained, on the principle that even insane persons can, by proper treatment, be governed, and made to observe decorum and cleanly habits. There are occasional exceptions to this rule, but this does not alter the main fact. The conduct of each inmate is made to secure its part of the end in question.

1. There is a place for everything, and by constantly adhering to this rule, everything is kept in its proper place. There is one particular room for each hall, where the trunks and extra clothes of all the patients in that hall are kept—one particular place for their hats—one place for



their books and papers, &c. It is a general understanding that everything, when its use for the time being is dispensed with, must be taken immediately to its proper place. There is no difficulty in requiring strict observance of this rule. Here is the true secret of the order that prevails in the arrangement of everything. This is essential, also, to cleanliness. Let the various articles of clothing and household furniture be thrown about pell mell, and neither order or cleanliness can be maintained. I have wondered often that if lunatics can, by each other's example and kindness, and a little stern authority on the part of their keepers, be influenced to keep things in their halls and private rooms, in so cleanly a condition, whether sane boys and girls, and sane men and women, might not observe the same rule, and mind the same thing. Every house could be so arranged as to have a particular place for everything, and every member of the family could soon get into the habit of putting everything in its place. But I must not trench upon the sacred province of the good housewife, or I may incur her displeasure for being a meddlesome intruder, and needless reformer. I may have gone already too far ; I only wanted to say, that as much decency and order ought to be expected in the houses of sane people, as is required in the apartments of lunatics.

2. A rule of prohibition is strictly observed. No patient is allowed to scatter waste matter, shreds or fragments over the floors, unless he be incapable of attending to such rule of prohibition.

It is expected of each one to remove the litter he makes, and his honor and character is at stake if it is not done. They are not allowed to bring on their feet or in their hands, from without, into the hall, anything that would soil the clean floors or beds. It is no difficult matter to induce all the patients, with a few exceptions, to observe this point. Might not this rule be observed by all private families? If only the male members of every family would observe this important matter in cleanliness, there would be less occasion for the family lectures so appropriately, but fruitlessly made from the female departments. Let every good housewife, who knows herself to be cleanly and orderly, who may suffer from the carelessness of her ruder half, be diligent in the better education of her children, by appropriate example and well enforced precept, and as the present race dies off, a cleaner generation will take its place. This, too, is a matter of some importance in society, and in this respect there is much need of reformation. But, of course, no reference is made to the unquestionable right every one has to be as filthy as choice may dictate, and as reckless of health and happiness, as may be, providing others are not annoyed or injured thereby. This is a free country.

3. The halls and rooms are kept perfectly clean from adhering matter, by frequent scrubbing. Asylum scrubbing, too, is a little different from that which mostly obtains in sane establishments. There is this difference, viz. here it is done frequently and effectually, often with warm

suds and a good brush. In a majority of other buildings this excellent process is attended to occasionally and hastily. Most judges of such matters suppose "it is not necessary to clean up so often, as things will only get dirty again." Here, if any one stains the floor of his room, or the wall, he is expected to scour it off. This begets carefulness, and great caution is observed by every one. This is certainly a good rule, and ought to be adopted by every house-keeper. I beg pardon for insisting on the rules enjoined upon lunatics, as being worthy the attention, adoption and observance of the inmates of every private asylum in the land. They need to be, and ought to be, universal, and custom should make them absolutely obligatory upon all. But to be serious, the great lack in this matter everywhere is the want of a few systematic rules rightly carried out. This would secure health, happiness and human decency. Should any be disposed to censure me for lugging in these irrelevant matters, I may justify the course on this topic: First, By reminding them that habits of cleanliness are important in preserving health, and regaining it when lost. Secondly, That "cleanliness," in the language of a great philosopher and divine, "is next to Godliness." Who has not observed that careless, filthy individuals are mostly loose in their morals, wavering in their principles, and often void of a true, keen sense of right and wrong. Let any observer go into the towns and cities of this or any other country, and find out where the most criminality and wickedness is

perpetrated, and he will see it in the polluted lanes and filthy hovels, where personal cleanliness, social order and family neatness are seldom seen. Thirdly, I justify this course by the fact that to insist on cleanliness, is to insist on refinement of life and elevation of taste and character. Let people require their children to be clean in their persons, food and habits, and they will teach them strictness in regard to all good, and will learn them refinement of manners, and honorable demeanor in life. Cleanliness in the Asylum is a curative measure, as well as a means of preventing the occurrence of epidemic and contagious diseases. And the proof of its necessity and importance is seen in the wonderful exception of the patients from such diseases, even when surrounded by sweeping epidemics and destructive contagions. It is no less necessary and important in every institution and family. And I dare not make any apology for burlesqueing brutality, in all phases, and encouraging rational habits, among rational beings.

The beds of the patients are also kept in the neatest and cleanest possible style. The sheets and slips are changed once a week, as well as the personal clothes of the patients. To pass along one of these central halls, and look in upon the neatness and cleanness of the beds, one can scarcely but imagine himself in the extra apartment of some splendid hotel. True, there are no carpets to hide the dirt, there being none to hide, but the ashen floors are more white and clean than many a breakfast table. Nor is the

dining room less free from filth. It is emphatically a good place for its purpose. This excellent feature in the condition of the patients, contributes vastly to their comfort and recovery, and clearly manifests the competency of the physicians and the Directors of the Asylum.

Those patients who are permitted to taste "the weed" slightly, are certainly worthy examples for sane tobacco chewers, if there be such a being as a sane chewer. There are large "spit boxes," to the number of three or four for each class. They are used for the very purpose for which they were made—they are spit in. It is no uncommon thing for a lunatic to walk with his terrible burden of spittle a long distance to a spit box, rather than pour the same in a colored puddle on the floor. Sane people spit on the hearth, on the stove, on the carpet, and all over the cooking utensils; but lunatics know and do better—they spit in spit boxes, or out at the door or window. Unless they actually miss the mark, or flash in the pan, a class of twenty lunatics will not soil a room in a month, as much as one lusty chewer from the walks of refinement and sanity would do in a brief day! This is really an unbalanced state of affairs, but it is even so. But more about this subject in a pathological point of view.

## LETTER VII.

Tobacco Chewing, as a practice, unnatural—Filthy and unnecessary—As a Habit, hard to acquire, and still more difficult to break off—Most of the Patients in the Asylum used it—Had much to do with their derangement—How it operates on the system—Narcotic—Does not quiet, but arouses the nerves—Subterfuges of Patients to obtain it—Filthy habits among sane people as well as Lunatics—Kindness and Sympathy among them—The cause of this—Their malevolence mostly the result of ill-treatment.

IN my last I promised something on the use of tobacco in a point of view different from the spitting process. Tobacco chewing might be contemplated in the light of a practice, of a habit, and of its poisonous, injurious tendencies. As a practice, it will speak for itself in the hieroglyphics peculiar to its use—colored teeth, stained lips, and saliva prints on walls, floors, &c. Speaking softly, it is a filthy, unnecessary and expensive practice. No one pretends that it is a cleanly practice, and no one pretends or appears to be nice in chewing tobacco, unless he learns the stern art while in company, of swallowing the juice, as it is ground out by sly movements of the tongue and jaws; or keeps an extra handkerchief, into which, with wonderful dexterity, the extract, as it accumulates, is put. To adopt either of these subterfuges, one may escape the odious features of the practice while in company: when by himself, he may indulge more freely. I will only



add, that to obtain a clear view of this practice, you need but ask the nasal and seeing organs of the delicate lady, who "cleans up" after a thorough practitioner. It is horrible—it is sufficient to bring upon us the concentrated contempt of the entire mass of the fair sex, except perhaps that portion of them who daily tease the pipe, or occasionally press their ruby lips upon the nasty hull of a cigar, or "scrub" their teeth (not clean) with snuff. This portion of the fair sex is with us in sympathy and practice.

But the use of tobacco is unnecessary to health, to reputation, and to a livelihood. It is expensive, as it wastes money, and produces costly diseases, and lays a train for many little losses. Millions, annually, are worse than thrown away, in the use of tobacco, in the United States.

As a habit, tobacco chewing is not natural to the taste and condition of the body. It is acquired by a severe process of training. To make a thorough case, you must take the subject when quite young and susceptible. You must commence cautiously, and with small doses. This business requires an apprenticeship of close application and rigid training. After the sensibilities of the organs have been well blunted, it may be considered that the subject has finished his course of training, and is prepared for the more delicate arts in the practice.

I observed that nearly every patient in the Asylum had been in the habit of using tobacco. They seemed to have been deeply imbued with the influence of the narcotic, and their very nerves

seemed to have been steeped in the transfused poison. There is no question as to the fact of chewing and smoking having had much to do in the state of their nervous systems, which preceded and aided in inducing their insanity. I saw one individual, a young man of natural vigor and acuteness of mind, and of keen and noble sensibility, who attributed his derangement to the injurious influence of tobacco on his nervous system. This, however, is not a principle, or proximate, or originating cause; but it contributes a great amount of aid to other producing causes. The habit is formed, and indigestion is often one of the first consequences following it; then dyspepsia, and irritation of the mucous membrane supervenes; then comes in their warning and premonitory train, fits of gloom and spells of extravagant mirth, irascibility of temper, and some forebodings of a great calamity, uncertain and indefinite in the future. And soon all the attendant evils and horrors of hypochondriasis, manifest their terrible features. Now much of this state of body and mind, which is a species of mental derangement, and abundant in this luxuriant age, is caused by the habit in question. At least, most cases would not be so aggravated, and many of them not occur by many years as soon, were it not for this prominent link of the chain of causes. A majority of cases of common hypochondriasis, and many of positive derangement, such as come within the sphere of Asylum treatment, would never have occurred, but for this filthy and dangerous habit. The

whole nervous system feels its influence ; hence, the victim becomes tremulous, “nervous,” and the first stage of apparent disease in this delicate, sensitive tissue is visible. Then follows another degree, more particularly affecting the mind, appropriately called by Dr. Alcot, the “fidgits”—a name often applied to the restlessness of individuals by way of ridicule, but very expressive of a serious state or irritability of the nervous system, and a state demanding attention. Some little matter of perplexity, trouble or vexation now occurs. The morbid imagination sketches a gloomy scene—mole-hills become mountains—ordinary difficulties become insurmountable, and discouragement supervenes upon the sight of this imaginary picture. Loss of sleep now ensues, and if the mind is not vigorous, “nervous fever” follows ; but in many cases where the mind is energetic, and takes hold on the matter of anxiety and concern with vigor and tenacity, mental derangement is the final issue. Any one, from this hurried description, will see in the light of experience or observation, if not in that of science, how the habit in question operates to produce the fearful consequences specified. If incredulity, resting on the love of the noxious weed, hinders the one who needs warning from seeing his danger, as it is presented above, let him note the cause of his precarious appetite—of his tremulousness of hand—of his failing memory—of his listlessness and irregularity of business—of his irresolution to undertake his usual work at times, and his occasional disinclination

to sleep : I say let him note this, if he is possessed of a strong and tenacious mind, and be warned of the fatal consequences that may supervene.

There is no ground to doubt the assertion, that the use of tobacco is in very many cases a material cause in the derangement of insane persons, for it is a narcotic, and a very diffusive stimulant poison, affecting the whole nervous system with depression, and the brain with a heavy delirious influence. An eminent physician ranks it among the most deadly poisons, and states that an infusion of it affects the brain, while the oil suspends the action of the heart. One must by degrees accustom himself to this poison, or a small quantity taken at once would produce nausea, and nervous tremors, and even convulsions. As well might one argue the innocence of opium eating, because habit renders it comparatively harmless to the system, as to justify the use of tobacco on similar grounds. It is so injurious that nervous diseases can scarcely be cured, while under its baneful influence.

Accordingly, one of the first prohibitions, when they are brought to the Asylum, is the use of tobacco. To continue its use, retards a cure, if it does not entirely prevent it ; hence, the propriety of prohibiting it. Absolute prohibition, however, is next to impossible. Their importunities for a "crumb," even, are most earnest and persevering. This state of mental anxiety for the indulgence, arises from the condition of the system. By long subjection to this insinuating,

diffusive poison, the whole system, muscular, nervous and secretory combined, becomes, as it were, impregnated with it, and there is a demand created for it from the very condition its use has brought the system into. This demand for tobacco operates in producing restless anxiety, impatience and solicitude, in a manner similar to hunger and thirst. This anxiety, &c. produces by sympathy a greater degree of nervous irritability, and this in its turn, by sympathy, produces a greater degree of mental excitement. In this way many become almost raving with excitement. Give them tobacco, and they are quiet. Why? Not as is generally supposed, even among the learned, that the narcotic "quiets the nerves." The true state of the case is this. The obtaining of the demand satisfies the anxious mind by stimulating the nervous system in its accustomed channel of excitement. Before the habit was formed, the use of this powerful stimulant would create a state of excitement even more unpleasant than the one just referred to. Now that the habit is formed, the want of it creates excitement, by the recession of the system into its natural channel, and the use of the stimulant, so far from "quieting the nerves," only arouses them into the degree of excitement to which they are and have been subjected by the force of habit. The strength of this habit among the patients, is manifest in the strange and numerous subterfuges to which many of them resort, to obtain even one small bit of tobacco. They will plead most pitiously, and urge their plea by the most laughable



and ingenious reasons as to why they should have it. They will enter into bona fide negotiations for a chew—trading a pin, a button, or a paper for the luxury. As soon as a new patient enters a hall, he is cautiously approached, and if he have any, will soon find himself minus the weed, and a beggar himself, unless he be more than usually deranged and repulsive. When a visitor passes through the halls, his generosity is tested, by being politely asked for a little. If he smilingly puts them off, and kindly refuses, they are satisfied; but if he should prevaricate, show shyness and manifest indifference to them, they feel it keenly, and often speak of such an one among themselves. Most of them suffered so much from friends and acquaintances in the same manner, that visitors should be very careful of their feelings, and pursue an independent, affectionate course, remembering that although deranged they are capable of the finest feelings, and suffer more from indifference and coldness, than any other class of men, this treatment being so common in the early stages of their affliction, and having had so much to do in hurrying it to an issue, and in causing them to be so much worse. Many of them obtain tobacco from their keepers' and other hands. Some of them will, when after water, or going out to play, work or exercise, pick up the cuds, which have been well used and thrown away; and observers have seen one patient bargain for and buy a cud in another's mouth, and greedily seize it, half chewed, and finish it in a summary manner. "This is too bad," says one; "but poor



fellows, they are crazy !” So they are—and this shields them from obloquy—it being true that in their derangement, they are governed more by their feelings, and by circumstances, than by reason and conscience. But what will be said of sane people, who act as badly in point of fact, and much worse in point of character. I will not excuse unnecessary, avoidable improprieties, even in lunatics—nor will I connive at what is shockingly disgusting, and inexcusably improper, in persons professedly rational. Is the foregoing conduct among insane people, as disgusting as is the habit among gentlemen, and—tell it not !—even among some ladies, of passing the well soaked cigar from mouth to mouth, and greedily gnawing at the same plug of tobacco ? It does not compare with the filthy habits of the dram drinkers, or with the beastly customs that obtain in many families, even of this great State: It is a pity that tobacco chewing is not absolutely prohibited among all the patients. True, it cannot materially injure those who never recover, but to allow them to use it, and prohibit curable cases and convalescing patients, is to produce jealousy and excitement among the latter, and greatly retard their recovery. If a few in each hall are allowed to have it, the rest will succeed in obtaining some. The mind, ever fruitful in inventions, even here, will seek to gratify its desires in some way, and there is much sympathy and good feeling mostly among the patients. On these principles, if a few are indulged, all will be partially gratified. Not obtaining, however, suffi-

cient to satisfy them, they are kept in anxiety and restless desire, which is very detrimental to their mental calmness and physical health. Observation and experience will convince any one that it would be much better to allow none to use it, but require all to break off at once, totally. They would soon be better contented without any, than they possibly can be with a little ; and it would be less difficult to restore many to health than it now is. But I have dwelt longer on this subject than is profitable, and will dismiss it, ardently hoping that some one may hereby be warned in time.

I have said there is mostly much sympathy and fellow feeling among the patients. It is even remarkably so. An attachment among these is general, and in many cases very intimate and tender. Insanity is not the destruction of the kindly feelings of the soul. These feelings are perverted only under adverse circumstances, and not subject then to the sway of reason, run to extremes. The patients are as capable of exercising the good emotions, when proper conduct elicits these emotions, as anybody else. The chief difference in this respect between an insane and a sane person, is not that one is subject to fierce feelings and the other not, but an insane person cannot restrain and control his evil passions when they arise, especially when those passions are aroused by harsh, or deceptive, or insincere conduct. When treated with candor and kindness, they are all affectionate and mild. There are two reasons why they are kind and attached to each other.

1. They are companions in tribulation. Similar circumstances, oneness of condition, gives them a fellow feeling. Sad, sorrowful experience has taught them peculiarly how to sympathize with each other. They know each other's infirmities—they feel each other's sufferings. You will often hear one who denies his own derangement, pitying and mourning over the insanity of his wretched associates. It is no uncommon thing to see one kindly soothing the feelings and wiping the tear of sorrow away from a distressed companion. This will create an attachment. It would almost resurrect the humane feelings of a lost sinner in hell! Sympathy!—it is the soul of humanity, and the grand principle that unites man to man, and the whole moral universe to God. Tear sympathy from the human breast, and you transform man into a devil, and fit him only for the perpetual strife of pandemonium. It is a mistaken idea, that a tender regard for the feelings and interests of others is weak and unmanly. A heart insensible to sympathy claims greater affinity to the brute than to man. Show me the man who is regardless of the feelings of his friends or enemies; who has no tear to drop with his brother in misfortune or guilt; a stranger to sympathy with a heart he has thoughtlessly wounded; reckless alike of personal character, and personal or family peace; who lives for self, and confines his sympathies within the boundaries of his own success—and I will show you such a man as is calculated to crimson the cheek of humanity, and cause his fellows almost to forget the

divinity of their original, in the enormity and deformity of inglorious prostitution. If everybody understood the value of kindness in trifles, there would not so often arise those clouded feelings, those bitter disagreeables, by which married people, brothers and sisters, parents and children, by degrees embitter one another's lives, and which create altogether the great, heavy and oppressive cloud—discomfort. A fly is a very light burden, but if it were perpetually to return and set itself on our nose, it might weary us of our lives. There is truth in the proverb, "Nothing is a trifle which is unpleasant to our friend." By the side of this we would inscribe upon the tablet of home, "Nothing is insignificant which gives pleasure to our friend." Because from this arises that bright summer atmosphere at home, which is called comfort. And without this, how cold and miserable we are !

2. This attachment arises also from the past experience of these patients. The peculiarities of their disease made them the unfortunate subjects of much abuse, and unkind, murderous treatment. Here is the chief origin of their malevolent feelings. I hope to be able to show, in another place, that malevolence is not a necessary characteristic of insanity. Mental derangement is developed mostly in regard to time, and moral manifestations by the circumstances surrounding the subject. Now the treatment he receives gives the principal characteristic and influence to the developing circumstances. Hence, the same subject is lively or gloomy as he is in-

fluenced by these circumstances. This is known to be the fact in most, if not in all the cases of the class of melancholic persons. It is a considerable part of restorative treatment to develop the emotions of this character of insanity, in the channel of pleasantries and mirth. Everything is made, as far as possible, to secure this end. In the Asylum they do not generally meet with rude and provoking treatment, but, as before said, with sympathy and kindness from each other. When any unkindness does occur among them, it is extreme painful, and a matter of much sorrow to the wounded one. Hence, their treatment of each is particularly favorable to the formation of mutual attachment.

You must not suppose that there are no unkind feelings among them at all. Some of them are disposed at times to be petulant and repulsive, when approached in too hasty a manner. I never knew, however, one instance of aggression on the part of such. They are cross only as they are, or suppose themselves to be insulted, or illy treated. And they are ready to suppose this on very trivial occasions. But why so? Plainly, because they were made sensitive and suspicious in their early sufferings, by actual insults and real unkindness. They now often take kindness to be rudeness. But why? Evidently because in the incipient stages of their derangement, and before, they often met deception and inhuman treatment, where they expected affection and honesty. They were trained to it. Before their derangement, policy, self-interest, and often religion,

enabled them to pass it over, and bear it; but now they cannot—they are too excitable. Let it be remembered, the change is in them, and not in the nature or character of the treatment of which I speak. But more on this interesting subject in another place. I will dismiss it for the present, and speak in my next of the diet, &c. of the patients.

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## LETTER VIII.

Tobacco and the Nervous System—Irrational means of working off nervous irritability—The rational course suggested—Cease Narcotics and Stimulants—Robert Hall, Isaac Newton, Byron—Many resort to pleasure-taking—Equally unwise—Wesley—The happy way—Drunkenness—The iron Habits of nervous persons—They need Kindness, but meet the opposite—Their singularities caused by nervous disease, and should be borne with, &c.

I CONTINUE my observations in the hope that they are not becoming tiresome and prosy, but emit at least an occasional ray of valuable information. My object is to impart profit, as well as interest, and not to labor to gain the reputation of an amusing letter-writer. Accordingly, I desire to introduce such subjects as will best secure the end aimed at.

In my last letter I promised some remarks on the diet, &c. in the Asylum. Before I speak of this, however, I think it of sufficient importance



to revert to the habit of using tobacco, in a light quite different from any view I have heretofore presented. It should have been advanced in connection with what was formerly said on this important subject, but was forgotten.

It is not only true that the use of tobacco produces a very diseased state of the nervous system, but that this state of the nervous tissue demands the continued use of the very cause of its own disease. Stimulus is wanted, is desired, is violently demanded, and the insane anxiety of the mind is gratified by the baneful, but loved narcotic. And the demand of the system is just in proportion to the excitement of the nerves and mind. Accordingly, when great mental exertion is made, in grief, trouble, or study, the corresponding state of the nervous tissue demands the increased use of the narcotic stimulant, to work off the superabundance of nervous excitement. This takes the pressure off from the mind, for the time being, and there is consequently ease, and a manifestation of cheerful and excited feeling. Hence, the tobacco chewer resorts to his tobacco, to get temporary relief from mental pressure, no less earnestly than does the drunkard to his dram. Both by tampering with the poisons, imperceptibly created the habit of using them. This habit is always connected with a distressing sense of want, and a powerful demand for the particular stimulant. Hence, they each fly to their own remedy for relief from anxiety and excitement. Both of these habits are made by use the safety valves of the nervous

fluid. There will be more or less in every one of nervous excitement; but in the case of the drunkard, tobacco chewer, and the pleasure taker, there is a diseased state and quantity of this excitement. These work off, as before intimated, the superabundance of excitement, by their respective channels, while many do it in all these ways. The rational course would be to dispose of this excitement by change of scene, change of occupation, by earnest religious devotion, till the mind is calmed. Let me here remark, religious devotion is designed to calm, while it excites, and to regulate while it stirs into lively action. Let the sufferer from nervous irritability cease his narcotics and stimulants, and regulate his diet, and exercise according to the laws of physiology, and above all, when he feels a restless fit, let him seek the closet of private devotion, and pour out his ardent prayers to his heavenly "Father, who seeth in secret," and he will find certain relief. Let not the sceptic sneer, nor the doubtful smile at this philosophic and scriptural presumption, for the duties of religion are not only soothing to the mind, but healthful to the body.

I beg to extend my remarks a little here. There are few persons that do not suffer more or less from diseased or unhealthfully excited nerves. Now in this condition, as before said, there will be, especially at times, a demand for excitement in the common view of the subject, but it is really a demand for means and ways, to work off the unhealthful degree of nervous irri-

tability already engendered. The difficulty is, there is too much irritability already—and people choose unwise, ruinous modes of disposing of it. Some do this by the stimulus of tobacco. This was the case with the celebrated Robert Hall, who was of a very nervous temperament, and whose habits of study and mode of living produced a very high degree of nervous irritability. He would smoke almost incessantly, and seem as though he could not live without this influence on his nerves. This, however, was not always his custom. He was a sufferer long before he contracted this habit, and did not primarily resort to it with the above specific design; but the circumstance of his intimacy with the learned Dr. Parr, who was an inveterate smoker, led him to acquire the fatal custom. Many of his friends, fearing that injury to his health would ensue from his smoking so much, expostulated with him, and one put into his hands Dr. Clark's learned pamphlet on the "use and abuse of tobacco." In a few days he returned it, and said, "Thank you, Sir, for the pamphlet. I can't refute his arguments, and I can't give up smoking." Now what he wanted was a healthful and satisfying stimulant, and the removal of his bodily disorder. While this continued, his smoking seemed to be his medicine, an anodyne, in the common view, but really an excitant to remove the unpleasant degree of nervous irritability, and lull them to insensibility to pain. Dr. Moore says: "Even our great philosopher, Newton, sometimes gave vent to ill temper, or soothed his nerves by the

bane of tobacco, instead of taking rest or appropriate change." He further adds—"and many of our best artists, whether in words or more solid materials, have been martyrs to headache, and the fashion of excitement."

Byron would often work off the accumulated irritability of brain, after an intellectual debauch by alcoholic stimulants. He said on a certain occasion, "I have drank fifteen bottles of soda water in one night, after going to bed, and still been thirsty. A dose of salts has the effect of a temporary inebriation, like light champaign, upon me. But wine and spirits make me sullen and savage to ferocity—silent, however, and retiring, and not quarrelsome if not spoken to." Here is evidence of the injurious influence of diffusive stimulants, where there is too much cerebral excitement already. What would have been agreeable and healthful for this "intense poet," in the condition above referred to, would have been a walk, or ride amid some beautiful scenery—some scenery to divert the mind from its position of tension in one way—or a benevolent tour through the scenes of wretchedness and suffering by which he was surrounded. This would have given his overwrought and excited mind active, restoring employment, in a new channel of exercise for the time, and prevented it from preying in moody irritability upon its own vitality. Had he thus exercised himself, to a healthful degree of tiredness, and sought sleep in this way, he might have been comparatively pleasant in his temper, lived to a greater age, and not "ended like Swift—dying at top."

Others seek an outlet to their unhealthy irritability in the sordid, evanescent pleasures of the theatre, ball room and convivial party.

These resorts, to such as choose them, are the same as tobacco to the chewer, and drams to the drunkard. As before said, not a few combine the whole in one great, murderous mode of getting rid of their morbid and miserable feelings. All are equally unwise ; for they choose a remedy which increases the very disease they suffer under, and add in its use enormous guilt to their souls, which turns in its uneasy influences on the mind a tide of sympathetic excitement back on the nervous system, creating a still greater demand for the fatal remedy. In this age of irrational habits, of great enterprise, and of nervous diseases, people must have relaxation—must have what is called excitement, but what is really cessation from excitement. But why seek the great matter in what is both detrimental to innocence of mind and health of body ? Why not seek relaxation from hard toil of body and mind in a healthful and rational change, and in well selected variety of exercise. Let the man of study, who has accumulated irritability of brain, by mental exertion, take bodily exercise in labor or walkings, and relieve the tension of his mind by social interviews with his neighbors and family—not interviews of a carnival character, but the rational and profitable interviews of an intelligent and religious, conversational character. This does not preclude innocent merriment or cheerfulness : it does not hinder indulgence in a prop-



er degree of laughter. Mr. Wesley, a man who traveled and preached almost daily, had the weighty responsibility of the government of a new and growing society of Christians upon his mind, and wrote and published a library of books, sought rest only in change of occupation, always guarding the degree of mental effort in any particular way, thereby avoiding cerebral irritation. But even Wesley would have sunk under the amount of labor he performed, had he used artificial stimulants, either narcotic or alcoholic. He abstained from all these, and was temperate and choice in his diet, and regular in his sleeping hours. On the other hand, let the laboring man relax himself in the pleasures of mental exercise, in reading his well chosen volume, and well selected periodical—cease his exposure to inclement weather, and his over exertion to become rich—and, unless already the victim of disease, he will ever be free from any necessity of sinful and unhealthful means of excitement. Let the man of gloom and devouring ennui stir himself out to action. If he can do no better, let him shake up his system by “jumping the rope,” romping with his children, if blessed with such treasures, and aid his wife in the heavier duties of her domestic toil. Yes, let him carry water, scrub, churn, or anything, rather than drain the cup of liquid poison, chew or smoke tobacco, to rid himself of the horrors—or what is still better, let him go out and “visit the fatherless and widows” in their afflictions, and relieve their wants; let him go out and do good; the physical exer-



cise will avail much, but the conscious satisfaction of having cheered the gloomy, dried up the tear of sorrow, or turned the feet of one wanderer into virtue's paths, will do more to relieve his troubled mind than all the excitement in the whole circle of amusements. I make these hasty and desultory recommendations, conscious that much, nay most of the nervous ills of society might in these ways be greatly modified for the better, if not almost entirely removed.

It has been said that "drunkenness is a disease." This is not strictly correct. It is no more a disease than the inveterate habits of smoking and chewing tobacco. It is often the cause of nervous and other diseases, and is often the *evidence* of the diseased state of the nervous system. So of the use of tobacco. But the state of this delicate tissue, which accompanies these habits, creates such a violent demand for indulgence, that few have the courage to resist the feeling and break off the use. And these habits will never be overcome unless the determination of the mind can be made so stern as to break down the force of habit, and overcome the violent cravings of the *nervous appetite*. The poor victim of this appetite is much to be pitied, more to be lamented over than sneered at or condemned. He seems to be incapable of self-control, and in regard to the evil, he feels and despises, he is really insane. He uses recklessly what he knows is ruining him. Liebig believes that these poisons actually combine with the substance of the brain and nerves, so as to alter

their character. "Now we can find no difficulty in understanding how the habitual and unnecessary use of such agents must prove injurious, since they produce an unnatural state of the instruments of energy, both as regards body and mind. To forsake them when accustomed to their action, is to be subject to a morbid reaction; to continue therein, is to disorder every function; therefore, not to use them, except as medicines, is the only safe plan. We see from the new nature, so to say, induced by habit, it must be extremely difficult for a person confirmed in their abuse, to renounce them, a new and strong kind of appetite being created, which to resist, is like refusing to yield to hunger or thirst." Dr. Moore, from whom I quote, speaks the language of truth and humanity, when he recognises the giant force of these maddening, unmanning habits. And these captive wretches are certainly the objects of our heartiest commiseration, and demand, on the principle of a rational generosity, our most arduous efforts to aid them to burst the heavy, galling chains that hold them subject to disease, madness, and death. What a field for the magnanimous operations of persuasive kindness! It requires the patient, mild efforts of true love to influence the inebriate, the slave of narcotic stimulants, and the insane pleasure-taker to break the nervous spell that chains them to ruin. But where, when, from whom do these victims of this painful state of irritability, obtain kindness and humane sympathy. Instead of this balm, they are met at

almost every turn, with sneers, corroding reproof, satanic ridicule; all combining a hellish and mysteriously irresistible influence to drive the miserable wretch deeper into the inextricable folds of his disease, his adamant habit. But this "fashion of excitement" that prevails is owing much to the unnatural habits that are popular in society, such as late suppers, late hours, consequent indigestion and loss of sleep. This prepares the way for resort to modes of excitement, so injurious to sanity of mind and health of body. And never will the use of tobacco and alcoholic spirits be much less, while the unnatural customs of civilized society exists, and while persons subject to nervous diseases, are surrounded by so much inhumanity, unkind treatment, and deceptive conduct.

The view I have taken of this subject is strengthened very much by the fact that whenever much political excitement prevails there is a very great increase in the consumption of tobacco and spirits. While Ireland was agitated with the O'Connell movement, although in a starving condition, there were several millions of gallons more of liquors consumed annually, than previous to this great excitement. It is so in this country during a Presidential canvass. The great excitement in communities where the cholera prevails or is feared, produces the same result in many persons of anxious dispositions, to rid themselves of their dread, and alarm. And it is just as true in regard to tobacco, as to intoxicating drinks. I hesitate not to say that

these practices have much to do in the creation of singularities, irregularities, and little misdemeanors, common among individuals, otherwise correct and consistent in their deportment. And these peccabilities are to be attributed more to the influence of nervous derangement on such minds than to any illness of disposition or deliberate inclination to be wicked. Their error is found in continuing in a situation which leads to these evil manifestations. These evils must be tolerated, not in the sense of justification, but in the sense of an intelligent forbearance, with a kind intent of correcting them as soon and as effectually as possible.

I might greatly extend my remarks on this subject, but not being pleased with the immature *manner*, or style in which the foregoing thoughts are presented, I will close at once, and beg the reader to supply my want of condensation, by taking more time in reading and reflecting on the matter than I have in writing on it.

I will redeem my promise, no preventing incident, and present some interesting observations on the diet, &c., in the Asylum in my next letter.

## LETTER IX.

The diet of the Patients—Importance of a regimen—Few cures without it—Influence of regimen on bodily health and disease—Diet has much to do with mental derangement—Influence of gormandizing on the Patients—Remarkable morbid appetite—Gastric and hepatic disease attends Insanity—Causes of dyspeptic affections—Influence of diseased body on the temper—Characteristics of Asylum diet—Regularity of meal times—Patients formerly irregular—Habits of the System—Many ills occasioned by irregularity in eating—An interesting case cited for illustration—Warning given—A case given by Dr. Johnston a peculiar one—Irritable Parents—Suffering Children—A singular rule to determine the quantity of food—Quotation from a medical author—Two suggestions to determine the proper quantity to eat.

As I write in haste and without revision, I am liable to some redundancy and repetition.—This is the case with my last letter. I am under the impression, however, that the repetition of ideas in the two last, will subserve the end I wish to keep in view. The good of those who may need warning probably is better secured, by presenting the subject in the same and in different points of observation repeatedly, till the object is fixed on the mind, and the thought impresses itself into permanent conviction.—The subject of this letter is the *diet*, &c., which is received by the patients in the Asylum.

Their diet is regulated according to the strict laws of health. This is essential to the great object of the Institution, which is, to *effect as*

*many cures as possible.* With all the skill of the deservedly popular superintendant, and his faithful assistants, few cures comparatively, would be effected, without the strict regimen of diet.— This declaration is unquestionably true. The firmest constitutions are crushed, and various distressing diseases brought on by improper diet. It is not, therefore, unreasonable to suppose that a constitution already wrecked, could not be restored to a healthful condition, without close attention to this great consideration in a curative process. The wisdom of a regimen of diet in an asylum for the Insane is not only evident from the general influence, of healthful diet in the removal of diseases in common, but especially from the fact that the diseases which more particularly attend mental derangement, are very much aggravated or mitigated as the diet is attended to. This will appear more particularly evident from the well known fact that in the primary stages of insanity there is mostly a very great degree of irritation in the mucous membrane, torpidity of liver, and general irregularity and feebleness in the bowels. In such a case irregular eating, indigestible food and gormandizing would tend much to increase the irritability of the brain, and the consequent derangement of the mind. But in the mature state of insanity, the foregoing improprieties tend also to enhance the symptoms, make the case more unyielding to medicine, and very liable to assume a permanent and incurable form. Hence a rigid system of dietetics, is of the utmost importance in such an establishment.



It is quite common for the patients to take a *spre*, after they have ate a hearty or large meal. Sometimes one will miss a meal, through loss of appetite or a stubborn fit; then they overload the stomach at the next meal. This occasions derangement in the digestive organs and often a great degree of irritation in the gastric nerves.—The whole nervous system is affected and the brain especially, feels the exciting effects of such imprudence. Then will be seen the peculiar form of mental hallucination, and derangement. Even old incurable cases will show the real feature of their insanity, at such times. Indeed it is sometimes the case, that a stranger can only at such times find out the peculiar characteristics of their disordered minds. Then it is no uncommon thing for cases rapidly convalescing, to be thrown back a month or more in their recovery, by one such instance of imprudency. And many of them are very quiet and pleasant while they avoid over-eating; but are quite boisterous, and restless, after gormandizing. Here is exhibited the real consequences of indulging a morbid appetite. And most of the patients have such an appetite, an appetite whimsical, and at times voracious in its demands for food. One of the most important indications in a process of cure is to remove this morbid, dyspeptic condition of the appetite, and no case can be relieved or cured without effecting this necessary end. Hence, again, the great importance of a curative system of dieting.

This subject may be viewed in another light

nearly allied to the foregoing view. It is this.—There is no case of mental derangement that is not attended with a greater or less degree of physical debility and disease in the internal viscera. Gastric and hepatic diseases always attend the incipient and forming stages of insanity, as well as the mature state; and an unhealthy condition of the skin is likewise one of the attendant bodily evils. Now it is known to every close observer of his own physical ills, that immoderate eating, irregularity in meal times, heavy suppers, constitute the principal cause of their dyspeptic affections. Such know also, that this state of the body, has a distressing, a powerful influence on the sympathising mind. But many cannot perceive even in their own case, the influence a diseased body has over their minds, and their tempers or dispositions. Hence, a score of notions and petulancies, properly attributable to the physiological condition of their bodies, sympathetically influencing their minds, they attribute to the devil and the evil propensities of their moral natures. This is unjust to Satan himself, and false in science and fact. Enough has probably been said to show the necessity and wisdom of a strict course of dieting in an Asylum for the insane.

I now speak of the *characteristics* of the system of diet which obtains in this asylum. As I proceed I may introduce such remarks as will illustrate the subject last named, the influence of the body on the *mental and moral states of the soul*. 1. The first distinguishing characteristic

in the dieting of the patients, and one of great importance, is the *regularity* of meal times. They eat at regular hours. So strict is this arrangement that it is made to come almost to the minute. There are twelve classes of patients, occupying as many galleries; six on the male and six on the female side of the building.—They all eat at the same time.

The Asylum bell rings in the morning at half past 5 o'clock; in half an hour twelve tables are furnished, and the several classes called to breakfast. It rings at half past 11, at 12 all are again at their dinner. It rings again at half past 4 in the evening, and at 5 all are called to supper.—One bell rung by the indication of one time piece, regulates the time for all the patients to eat. This same system of regulation is observed by all the officers, assistants and attendants. One common table serves all these, each table being occupied so as not to interfere with the minute regularity of the patients' mealtime.—This is of very great advantage to the health of the patients. They were mostly irregular in this respect in their former life, and very little advantage would accrue to them in any way without this regularity. The physical system is capable of being brought into regular habits.—The susceptibility of the body and its various functions, of being made the subject of habit, is remarkable. Accustom, for instance, the appetite to be gratified at certain times, and it will look to be satisfied at the return of those periods. So with any and all of the

vital functions of the system. This is a wise provision of Providence for the healthy action of the organs in preserving the body in a sound physiological state. And were this important susceptibility of our systems wisely attended to, very much of the gastronomic ills of life would never exist in their tormenting influence on body, mind, and morals. Many of these ills are occasioned by irregularity in eating. This practice, according to its mode of attack, operates on the health of the body like the laboring habits of many, who trifle away much of their time in idleness, and then do herculean tasks to make up for lost hours. One of the great evils of irregularity in times of eating, is the fact that it often leads a person to eat undue quantities to satisfy an over craving appetite, created by delay beyond the proper time for eating. Few persons know when to stop eating, mostly eating till a sense of fulness, or the impossibility of forcing any more into the stomach, requires them to cease, the danger of eating too much is very great, when there is much hunger. Just a certain quantity of gastric juice is secreted according to the state of health; to take more food therefore, at a time than there is gastric juice to dissolve, some of it must pass off into the lower intestines in a state highly calculated to irritate and injure their sensitive and delicate internal surface. This is often the cause of a dysenteric affection of the bowels, and always operates to produce unpleasant states of mind and moral feeling.— But when the stomach is overloaded as it mostly

is under the circumstances above specified, the brain very soon shares in the ferment, and over exertion of the stomach in its unnatural task of digesting such a mass, as has been brutally forced upon it. Hence, bad temper and a pettish disposition is often the consequence, of an unnatural degree of good feeding. These opposite states of feeling are produced by the same cause operating on systems in a different state of health.

A medical journal gives an account of a man of intelligence and great self-control, who, after having ate too much, would shut himself up in a private room, till his injured, oppressed stomach disburdened itself, and his angry digestive organs were done with their exerting task of taking the mass imposed upon them through the first process of digestion. Why seclude himself? For the very reason that many such imprudent, beastly eaters should seclude themselves, viz: to save their character from the injury it would sustain by their peevishness at such times, and their own feelings from self-reproach, occasioned by their indulgence in bad temper. This same man continued his imprudencies and irregularity, till he became dangerously insane, and was suicidal for a space of four years, under the irritation produced at such times as I have spoken of. There are very many in a similar situation of nervous debility and mental irritation, produced by a similar cause; and all the need is a continuance in the same suicidal course to become as the case above mentioned, actually deranged, and recog-

nized as such. They are now at times subject to a degree of mental disorder, not natural to them, and produced in part by the above cause long continued, and show their situation on many occasions of slight provocation. Cross them in the morning, after going to bed on a late and heavy supper, and you encounter a subject of incipient mental derangement. There is no question of this, and such should be warned in time. See how badly they bear a joke about three o'clock, after a late, heavy and greedily eaten dinner. See, too, how hard they are to please, how easily affronted, and how insanely they feel a supposed want of attention and respect; and observe, too, how they will resent those items of information of vital importance to them, as though they were not applicable, and were intended insults. I know such, and pity their want of candor and self-denial, which might avail them much of real good and mental quiet. Let some sad, unforeseen calamity come upon them in this condition, and they are plunged, without a great mercy, into the gloom and excitement of developed insanity. Some such will read this letter. I pray God to make it a warning to them, that in time they may regulate their food in quantity, according to the laws of health, and their disordered dispositions, by the rules of holiness and self-respect.

Dr. Johnson, in his invaluable treatise on the stomach and liver, mentions a case which illustrates the influence of irregularity, and consequent



overloading of the stomach. The man in question was hypochondriacal, and had brought on a high state of gastric irritation by his irregularity in eating. When he would eat a heavy meal, he would imagine that he was going to die almost immediately, and would exhort his friends to make ready for his burial. His brain had been so long subject to sympathetic injury, from his destructive habits of eating, that his mind run wild on the irritation of this organ. It is known, moreover, to all intelligent eaters, that a large meal at any time will produce in persons still supposed to be in good health, great dullness and disinclination to activity.

Thus the whole nervous system is almost disabled from action, beside the positive injury the entire man sustains from such indulgence. The foundation of dyspepsia, with all its attendant bodily, mental, aye, and moral ills, is thus laid, and the hideous disease matured. The commencement indeed is often made in infancy, nay, may be infused into the very unborn child, by the injudicious course of the mother, unsuspecting any harm. But it is as much as one's reputation is worth with some, to speak against their murderous habit of allowing their children to eat as they please, even to vomiting. You cannot insult even some peevish mothers, the irritable victims of beastly meals themselves, more easily than by remonstrating with them for thus indulging their children in the cravings of already diseased appetites. By a little caution here, and a

little rational self-denial, many anxious days and sleepless nights spent over the little sick victims of their own unwise indulgence might be avoided, many lives spared, and many a hard earned dollar saved from the just and equitable bill of the medical attendant. For this loss of time, life and money, parents are accountable to God, who made them capable of knowing and doing better. It is needless to add any further remarks on the evils of irregularity in eating.

Before I close this letter, I will beg the indulgence of a remark on the rule by which most people regulate the quantity of food at a meal. I beg pardon for seeming roughness, when I say their rule is the rule adopted by the swinish instincts of the glutton and hog. This rule is, to eat as long as any room can be obtained to dispose of another particle—to eat as long as pain in an over-distended stomach will allow. This is murderous and sinful, and is really the cause of much of the disease and wickedness of mankind. A pious and learned medical writer says, “that the study of the stomach is the study of morality. By investigating the influence of food and drink on our minds, we soon discover the strongest motives for self-denial. The results of mismanaging the stomach typify all the effects of our abandonment to any other propensity; for it is almost evident that if we do not keep appetite under control, the right use of reason is abolished, and we become more completely enslaved to our lusts than the most grovelling beast. The

comfort and efficiency of intellect, nay, the moral perception, manliness, and the virtue of the mind depend greatly on the use of aliment." Now by attention to two things, we may avoid the consequences of being governed by the above rule.

1. Always stop eating before the appetite is fully satisfied. Never eat so as to produce a sense of fullness in the stomach. Always cease when the stomach admonishes you to desist by eructing wind. 2. Have regular hours for breakfast, dinner and supper. This is, as before said, of great importance in preserving health, and it will save time, and prevent many unpleasant feelings, and tend greatly to enable us to enjoy the various blessings of life.

I am admonished by the length of this letter to desist, lest I weary the reader, resuming my observations on the other characteristics of Asylum diet for another, and I hope a shorter one.

## LETTER X.

Evils of irregular eating continued—Too much food eaten—This fact recognised in the Asylum—Quantity regular—Means used to induce people to eat more than enough—Food should fill up rapidly—Dyspeptics eat such—Nervous twitching, frightful dreams, nightmare, produced by gormandizing—Also relapses in all diseases—Physicians unjustly blamed—Important extract—In the Asylum they get their food in a good condition—This embraces—They get no warm bread—Simple or plain diet—Pastry cooks nuisances—Books of domestic cookery—Much might be saved—Distillers and cooks compared—Polite gluttony—Improper parties—Dinners and celebrations—Sabbath School festivities wrong—Variety in food—Compounds mostly dangerous—But few kinds of food at once—Commonly otherwise.

BEFORE I resume my observations on the diet of the Asylum, I trust the subject of the evils of irregularity in eating will justify another observation or two.

I have already observed that gormandizing, which is mostly the result of irregularity, is the cause of much evil to the mind, as well as to the body. But it seems to be so difficult to make the mass of mankind sensible of this, that many able writers have almost in vain toiled to produce reformation in the habits that prevail in regard to the quantity of food necessary to sustain a healthy existence. Whatever may be the notions and habits that prevail in society, one thing is evident, it does not require so much food by probably

one-third, as is used, to sustain animal life in a healthy and vigorous state. This fact is recognized and acted upon in the Asylum. A particular quantity for each class is placed on a movable dresser, let down into the kitchen, and is brought up on a pulley to the closet of the dining room. This is parcelled out to each patient in messes. So that about the same quantity is furnished them every meal. And one cannot gormandize unless he beg a part from a friend who may chance not to relish or want all his portion. Now this is a necessary, a wise, a life-preserving arrangement. And every family would do well to regulate the food of children especially, in a similar way. Happy would it be also for every one, if the customs of society would become so simple and rational, so accordant with the laws of health, as to admit of such an arrangement in all private families and public houses. I know it is needless to propose such a reformation, but universal opposition does not prove its want of importance or feasibility. Instead of means to induce people to eat less, to eat a sufficient quantity and no more, the morbid appetite driving on the inventive mind, has devised means to stimulate the desire for food till the mass of mankind can find little or no time for enjoying life and doing good, above the time consumed in procuring and preparing food in sufficient quantity to satisfy the unnecessary and death producing demand. It is also a wise item in the diet of the Asylum, that a good deal of food is provided that fills up rapidly, such as very light bread and wholesome broths or soups, and

dried apples and peaches well cooked. This takes healthful advantage of the habit of, I will venture to say *none* but lunatics, who mostly eat according to the swine's rule, until their stomachs can hold no more, or at least until waist bands and corsets, and often the enlarging skin itself, forbids any farther stuffing. And it is a necessary precaution, in many cases of disease, to provide food in a way that a little, or just enough nourishment will be taken in a sufficient bulk to fill the stomach to a comfortable and healthful degree. It would be well for dyspeptics, when troubled with a fit of indigestion, to prepare such food as will fill up without oppressing the system with too much aliment. Here is, therefore, a proper medium in quantity—neither too much like the glutton and swine, nor too little like the abstemious ascetic.

That the evils of gormandizing are so serious as to justify great care to avoid them, is farther evident from the fact that most of the unsound sleep, and nervous twitching of many persons, are the results of large dinners and heavy suppers. Now to say that these are small matters, is to evince stubborn ignorance, or a willful determination to continue in a wicked, suicidal course. Is it no injury to the nervous system to be deprived of the invigoration of natural, healthy sleep? Is it no evidence of harm already done, for the voluntary muscles to be jerking and twitching involuntarily for a whole night, or for hours at a time? Again: the frightful dreams, the horrid imaginations, and monstrous spectres by which the mind



is tormented, are chiefly the effects and evidences of undue indulgence in the way in which I speak. Then there is that very injurious state called night-mare, which often occurs in the life of the great eater, so injurious to the nervous and arterial systems, and in which many a one passes into the awful realities of eternity. Well may this spell of suspension in the circulation of the blood and respiration, and other alarming symptoms, be called "incubus." Every time it occurs, it admonishes the subject of the evils of his way, and warns him to govern his appetite by proper restraints, and cease his indulgence, lest it prove fatal, end in death as is a frequent occurrence.

Once more: the bad effects of gormandizing are evinced in many relapsés, in all cases of disease. Fevers, gouts, scrofulas, diarrhæas, dysentery, erysipelas, epilepsy, flatulency, costiveness, head ache, heart burn, palpitation of the heart, and many others are brought back on the system, often fatally, by relapses occasioned by indulgence once or more frequently, in inordinate eating. Every physician knows by sad experience the evils of this practice. Many a case proves fatal, not as the result of want of attention or skill in the medical attendant, but as the result of over loading the stomach with too great a quantity of food while in a critical, yet convalescing state. The physician bears the blame, while the real state of the case mostly is, that either the patient has killed himself by indulgence, or friends have murdered him by giving him too much and improper food, contrary to express orders or at

least in violation of the plainest dictates of common sense. Now there should be a general understanding among practitioners to undertake no case unless the patient positively agree to observe the regimen of diet prescribed for him during the treatment of the case and after, till completely convalescent; and when there is a careless or willful departure from this necessary course, give it up, without the most certain evidence that a similar violation would not occur. This would convince heady and ignorant people of the danger they incur in this way, and it would save the doctor from slander and preserve many lives that are thus needlessly thrown away.

I have often been led to inquire why it is that rational individuals so debase themselves and bring upon themselves so many physical and mental evils by the unnecessary and painful means of which I speak. What pleasure is it to enjoy the good taste of well relished food, for a few minutes and suffer severe pain, distressing feelings and evil tempers for hours? What is gained in this way? Reason forbids it, animal instincts do not demand it, and the revealed laws of God disapprove of it; and the only correct conclusion we can arrive at is, that he who thus indulges his inordinate and morbid appetite can neither act rationally, but insanely; nor as a christian, but as a common sinner "whose god is his belly." Let such remember that christianity prohibits such destructive indulgence in her positive commands, as well as in her general influence. I close my remarks on this subject by giving the

following extract from an eminent medical writer.

“It is of the utmost importance to check the first propensities to gluttony or they soon become *incontrolable*. With respect to eating, the stomach being often put upon the full stretch feels uneasiness from the least vacuity, and acquires by degrees a sort of unnatural craving, the gratifications of which are sure to be attended with debility stupor and disease.” Can a man be innocent who for the sake of a little appetital gratification, brings upon himself all this train of mental and bodily ills? None will affirm.

I will now proceed to notice another *characteristic* of the diet in the Asylum.

2. *They get their food in a wholesome condition.* This embraces the following items: 1. It is well cooked. As to what is hereby meant, people will have their notions, some desiring their meat for instance, boiled to a jelly and fried to a crackling, others preferring it only a little more than warmed through—what I mean by it, is that, as to cooking, it is done neither too much nor as a general thing too little. The patients get no cracklings to eat instead of meat properly fried. Nor do they get meat rare, almost as when alive. Their food is not cooked hastily, a part done and a part only spoiled. This mode of cooking meat is of great importance in dyspeptic cases and cases of feeble digestion. But to fry meat in a very hot vessel and cook it, or rather burn it rapidly and to a crackling, is a successful way to produce indigestion and all its accompanying evils. This is the way some people take to get

rid of their meat, as one pound will go about as far as half a pound cooked properly. It is also the mode they adopt to get rid of themselves, as it is a sure way to shorten life and bring on many pains and ills.

The bread is well *cooked* likewise. They are not fed on hot dough or heavy soaked flour. They have bread such as is rarely obtained at any bakery. Mr. Robins is one of the best bakers in the State, and is kept busily employed in this one branch of business. Very large quantities of bread are consumed daily by such a large household. And probably you would not get "bad bread" once in two months.

They get no warm bread. This is a most benevolent deprivation. Let a set of lunatics have as much warm bread as they might choose, say hot biscuit, and in twenty-four hours a majority of them would be raving, and if I am not much mistaken, much of the madness that prevails in families and in society in general, arises from the habit of eating enormous *piles* of hot cakes and smoking bread. In this and other ways, man is the maker of most of his own ills, and the inventor of his own calamities. To eat large quantities of indigestible food has a most deleterious effect on the temper and *inflammable* or excitable passions. We are therefore under moral obligation to abstain from all such food as irritates the digestive organs.

2. Another item embraced in the quality of the food in the Asylum is, it is *well seasoned*. This is no small matter in the preparation of wholesome food. *Well seasoned* food is not

medicated with pepper, but has a small quantity, sufficient to render it agreeable and healthful; nor is it impregnated with salt as to render it saline in its very substance. Nor is it used as if these artices were of no use.

3. Another most important item in the quality of the food, is its *simplicity*. I mean by this that they are not permitted to murder themselves, like many sane people do, by eating various compounds, or so-called scientific combinations of various kinds of food. They get what is called in common language with great propriety, *plain food*. The humane and intelligent superintendent keeps none of those refined nuisances called *pastry cooks* about the institution. There are no "rich," or rather poor condiments, sauces, tarts, and other popular mixtures, such as obtain in the refinement of civilized life. In short cookery in the Asylum is not a means of sensual gratification. There is nothing paraded for show or presented to excite a morbid appetite. In this respect, the patients have great advantage over people who are subject to the irrational customs of the age in regard to cookery and eating. I speak sanely though I fear vainly, when I say that most books of domestic cookery, and most sweet-meat establishments if not all, are worse than mere nuisances, are really positive evils to community, and should be interdicted and suppressed. Such books teach the art of sensual gratification, and of flattering the pride and vanity of such as delight more in showy dishes and savory food than in virtue and intel-



ligence. And the establishments of which I speak, are among the unnecessary evils of civilization, one of the murderous disease producing refinements of the age. In view of the truth in the matter, I may justly say that as a general thing, one half of the expense, time and labor of providing the various articles of food in the upper and middle sections of society should be dispensed with. How much time for reading, intelligent conversation, and religious devotions among the women, might thus be saved, which is spent in toiling over the fire, making costly, poisonous tarts, jellies, and various richly mixed kinds of bread. Time is thus wasted and our tables furnished with instruments of disease and death. This is done, and such dishes are complimented to flatter the skill of the cook, and praise the hospitality of the housewife. Almost as well praise the robbing, treacherous skill of the rectifying distiller, who drugs and poisons his artificial liquors to cater to the drunken taste of his inebriate customers and filch their money from their pockets. Cooks make their showy and poisonous dishes to gain the praise and flattery of their adulating guests, and the dealer in drugged wines shows his sparkling decanters to rob his friendly customers. Both produce bodily disease, and mental and moral evils. Are not both these practices therefore alike injurious though not equally so? When a man at a public house dies of a surfeit of beef steak and porter, every one exclaims "what a beast!" But in polished society, gluttony loses its apparent vice by being stripped of its grossness; yet this



refined gluttony is just as sinful and beastly, and more irrational than the more degraded gormandizing of the less refined. For this reason, I enter my solemn protest, feeble though it be, against all such parties, dinners and celebrations as favor the use and cultivate the appetite for such kinds of food. Let the ministry and membership of the church, look at Sabbath school celebrations in this light and examine this question, *do not these festivals foster in the scholars prodigality and a diseased appetite for injurious food?*

Let us have food plain and wholesome, and cooked so that none need to be afraid of what they are eating, and strive not for fashion and show, but for cleanliness, health, and long life.

3. Another distinguished feature of Asylum diet is the variety furnished the patients. I do not mean that they get a very great variety in number of articles. The variety is both positive and relative. The various kinds of food which they get are about as follows: bread and meat twice a day, soup once or twice a week, dried peaches or apples stewed, twice a week, pie once a week, chip beef once a week, rice once a week, molasses once or twice a week, milk occasionally, and occasionally green vegetable food, and plenty of potatoes when they are abundant, boiled eggs once a week, and coffee for breakfast daily, and tea also for supper. and pure cold water for dinner. I take the liberty to enumerate the different articles of food, to show that while the variety is quite sufficient, it is not so extravagant as obtained in common, nor is it composed of such articles as the refined glutton would be

content with, without great additions and much mixture. It will be observed that, in this catalogue there is no artificial compound—no mixture according to popular receipes; but every thing in its pure, single state, except being cooked or baked. This is a very necessary regulation in a system of dietetics. This is great advantage also in this arrangement; it saves time and labor in cooking, and saves much in food, as in this simple uncompounded state it goes much farther. The variety of which I speak is not great, as will be seen in the enumeration, but by a proper relative disposition of the articles, the patients have a change at every meal. Here is where the principal variety is found. They are not excited to gormandizing by having from six to a dozen tempting dishes before them at once. They have from two to four kinds at a time, and a change every time. They are therefore, not likely to over-do the matter at any time, and by having a change every time, they have an appetite to relish their food. All will see the propriety of this plan, but will they adopt it? Here lies the difficulty. Go to the house of most people, and you will at noon be introduced probably, to a score of different articles of food all of which must be tasted. Thus the appetite is often satiated without substantial nourishment; but frequently so excited as to demand and obtain a beastly amount; thus, in both of the above ways producing indigestion, with all its train of evils. Besides much that is furnished at such a meal, is actually lost—must be

thrown away—as it is improper to be used again. The practice is therefore sinful in more ways than one. It might be at once dispensed with by every one, and the rule adopted to have the variety not all at once, but by having a change at every meal, having two or three substantial articles only at a time.

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## LETTER XI.

Change in a few well selected articles of food the best variety—Injurious to oppress the stomach with so many kinds of food at once—Lightest food should be taken at supper—What this is in the Asylum—Hot biscuit and warm bread prohibited—A good selection of food for breakfast, dinner and supper—But tyrant custom will prevail in our eating habits—Another rule in the Asylum—Prohibits all indigestible and irritating food—Bread—Its use and importance—Light bread essential to Health—The rule prohibits all condiments—Sweet-meats and costly mixtures—The Bible on this subject—Rich food is costly and robs the Poor, and prepares the way for sweeping diseases—It also fosters a bad appetite and leads to criminal indulgence—Let Parents look—The rule prohibits pickles—Piece of pickle in the stomach for weeks and months—As usually made, very poisonous—Pickles irritate the gastric nerves and spoil the temper—Only one-fortieth part of cucumbers nutriment—The same rule prohibits the rinds of apples, potatoes, &c.—Influence of food on mind—Morals again—Valuable extracts—Instructive anecdote—Doctor Diet and Doctor Physic.

I CLOSED my last letter by recommending the propriety of having variety in food, by a judicious

change of a few simple or plain articles, instead of a great many at each time. This is the course adopted in the Asylum, and is so much in accordance with the laws of health and economy, that every family should adopt it. I have shown that the common course of loading the table, morning, noon and night, with all the various kinds of food at once is more laborious, and attended with unavoidable waste. It not only injures the appetite, as I have already shown, by gratifying it frequently, without sufficient food, but often by inciting it to crave and demand too much. In both of these ways the appetite sustains injury, and the digestive organs are enervated. But the chief injury arises from so many kinds of food being thrown into the stomach at one time. All articles of food do not digest in an equal space of time : some requiring from one to three or four hours longer time than others. Now, any one will see that one or two substantial articles at a time, besides bread, would be more agreeable to the system, and less likely to destroy healthy digestion. It would render digestion more uniform and perfect, and the labor of the digestive organs much less. Those great men who are good and safe examples for us to follow, knew and practiced on the rules here recommended.

The system of change, to secure variety, is attended with another very healthful advantage. It allows of the more stimulating and indigestible food to be taken in the morning, and at noon, and a light supper instead of a heavy one. At the

Asylum, the patients get meat at breakfast and dinner, mostly differently cooked, and of a different kind each time. At supper they seldom get more than bread, butter, stewed fruit, and tea. This is quite sufficient for all classes, and more healthful than the food in common use at supper. Now the usual regimen in families, boarding and public houses, is meat in the morning, meat at noon, and meat at supper, however late it may be, with every other article in common use. And then the meat is mostly fried, even for supper—the most indigestible way it can be cooked. Then it is often the case that we have dough-cakes for our breakfast, warm bread for dinner, and hot biscuit for supper. Now this is one of death's regimen of diet, and tends rapidly to depopulate his vast domain. To adopt such a course, in an asylum for the insane, would make it indeed a "mad-house," while, with a proper regimen, and kindness, it may be rendered quiet and peaceable. I would suggest that every family adopt as nearly as possible the rule observed in the Asylum, which is to have meat, slowly and well fried, bread, butter and weak coffee for breakfast, adding, occasionally, eggs boiled till they are done, that is, till they are cooked, say fifteen or twenty minutes, till they become not only hard, but brittle. For dinner, boiled meat, warm or cold, with an abundance of good soup, potatoes, good bread, &c. and milk or water for beverages. For supper, bread, butter, fruit and tea, or milk or water, or nothing but mush or milk. This utilitarian, this plain, starvation regimen will excite in

some a smile, in some contempt, in some the approbation of an enlightened mind, but the opposition of habit, and a badly trained and almost ungovernable appetite ; while a few may be led to adopt the plan, and seek their variety in food chiefly by change in the way proposed. As most have bowed their knee to custom, and will tenaciously adhere to their fixed habits, I need not look for any suggestion made, however wise and important, to change their established order of dieting, or rather gormandizing. I will hope to be successful in urging all who may be interested, to use fried victuals, if at all, only for breakfast, and always have a boiled dinner, and have no meat for supper, much less fried meat. I will also once more recommend and urge for adoption, the rule of having as few articles of food at a meal, as will at all meet the rational end of eating, which is, to “sustain the vital functions in healthy action with the least stimulus.” I end my remarks on this subject under the impression that our tables will continue to be decorated, morning, noon and night, with from six to a dozen saucers and plates, containing as many different kinds of food, and supposing that the good old custom of eating cracklings, alias fried meat, for supper, up to the hour of midnight, will continue, among saints and sinners, learned and unlearned. Well, be it so. If people will waste their time and substance, and slowly commit suicide by such unnecessary and unwise habits of eating, they must abide the consequences, and meet the reckoning in the last day.



I will mention one more feature of Asylum diet. This consists in the strict prohibition of all such food as is indigestible, and irritating to the stomach and bowels. I have already introduced this point in passing remarks. It deserves a more extended notice. In carrying out this rule of prohibition, no warm bread or short cake is allowed to be used. This is an essential matter, as a diseased state of the stomach, liver and nervous system could not be remedied easily, if at all, while such bread is used. Bread is an important article of diet, and it, or an equivalent, is necessary, not so much for aliment, but to form a mass for filling up the alimentary canal, and also to carry the nutritious juices along that passage, in such a state as to render them fit to be acted upon by the lacteal absorbents which take up the nourishment and convey it to the blood. In this light, bread may be considered as soil from which the nourishment is drawn. Now, while to over-burden and distend the stomach, is deleterious to its healthy action, yet it is necessary to fill up the alimentary canal to a healthy degree. Bread, when properly made, accomplishes this end. It is also, as above said, a vehicle for conveying the nutritious particles through the intestinal tubes. Any one will see that warm loaf and hot biscuit will not well answer either for filling up or for conveying nutriment along the alimentary canal. Such bread is too clammy to fill up, and it is too moist and viscous to absorb much of the juices. Hence, it does not answer the end of its use. But besides all this, it is not easily digested, because

it does not absorb with facility the saliva in mastication, or the gastric juice in the progress of digestion, and lies heavy on the stomach. Hence, one of the most common and productive causes of dyspepsia, that scourge of improper food and imprudent eating, is the use of such bread. It would be well for suffering humanity, if a rigid law were passed against it, and could be executed, so as to prohibit the use of such bread. People will not, it seems, cease this destructive habit, although they are very wise in conversation about "*dyspepsy*," &c. But it strikes me that neither prohibitory law nor intelligence will effect a general remedy of this prevailing evil, while prominent men and popular ladies continue it, or while doctors and preachers, to please the cook, continue it, and praise the "excellent warm bread" and "fine hot cakes." Let intelligent people disapprove of it, and cease the objectionable practice, and in course of time a majority may see and shun the evil.

The rule of prohibition, in the Asylum, allows no condiments, no sweetmeats, no artificial mixtures to make food relish well. This, also, is in accordance with reason, health and revelation—yes, revelation. Examine and see, and you will find the Bible a book of the soundest philosophy, as well as of pure science on this as well as on other subjects; and I will here take occasion to say that the requirements and restraints of the holy book, are for the health of the body, as well as the purity of the soul. The religion of the scriptures is a religion for the body and soul to-

gether—a religion for time and eternity. The sanitary regulations of the Bible are not surpassed by any rules of health ever constructed by ancient or modern physicians. It is said on good authority that the conscientious Jew, who lives scrupulously according to the health regulations of the Mosaic system, never dies with the cholera or other epidemics. Here is at least a fact for profitable examination.

“O!” says the fond mother, petting her darling to death, and the self-indulgent epicurean spendthrift, “what harm can be in a fip’s worth of sweetmeats,” &c. I answer, by asking, what good? Will you seriously consider this? I will say this much, that it is common for extravagant, pet penurious mothers to let the poor actually suffer, while they spend dollars in gratifying the appetites of their sickly children, preparing the way for disease and death in the family cradle. I will go farther, and say, not only has the health and comfort of thousands been thus ruined, but scores have been murdered. Any one will see the force of this strong remark, by noticing the fact that when a prevalent disease sweeps our towns and cities, and carries off many children, it numbers its victims chiefly among the filthy and those that are gluttoned on sweetmeats. This is a warning fact, and should have influence where argument and ordinary expostulation fail to produce effect. I will go farther still, and say that many a young man has passed his preparatory education for the distinction of the dram shop and the gambling circle, and often for the depart-

ment of the State Prison, under the ruinous tuition he received from his indulgent parents, in the way of which I speak. Let the reader trace mature habits to their early and unsuspected origin, and he will not deem the above observations extravagant.

The prohibition in the Asylum excludes all such tough, indigestible food as pickles, &c. I need not commend this part of the rule in question. It commends itself. This much I will say—no one's stomach can encounter pickled cucumbers, even once a day, without sustaining loss, even should it gain the victory, and digest the pickle. Few can eat them without suffering from headache in consequence. So difficult are they of digestion, that a piece has been known to remain in the stomach for weeks, and even months. The instincts of the pylorus—the lower and right orifice of the stomach, opening into the duodenum, the first of the small intestines—is so wonderfully acute and protective of the health of these intestines, that it will reject for days, weeks, and even for months, improper substances from passing out and into the lower bowels. So that the reason why such indigestible substances remain in the stomach so long, is the fact that the gastric juice in the process of digestion cannot dissolve them, and the outlet orifice of the stomach repels them, in such a crude state, and throws them back on the stomach. Most stomachs cannot, as above said, digest tough pickles, and they pass off in a crude state, providing the pylorus is so affected by repeated insults and long contin-

ued disease, that it permits them to pass. But pickles are not only indigestible, but very irritating to the delicate membrane that lines the stomach and lower bowels. Hence, many persons are made cross and peevish while such substances are passing over the irritated surface of the stomach. Where there is a high degree of gastric irritation; a bit of pickle has the effect of producing a restless state of feeling, and mostly a petulant, angry state of mind. And much of the quarrelsome, impatient feeling that curses society and beclouds the moral heavens of many sincere, good Christians, arises from the mind in sensitive sympathy with the irritation of the stomach and bowels, caused by such food as pickles. An eminent medical author says, that "many a bloody edict has gone forth, and has been executed as the result of a bit of indigested pickle remaining in the stomach." And many a hasty act, under sudden and unlooked for provocation, has been perpetrated, and word spoken, while the gastric nerves were under the irritating influence of such food, which had never occurred but for this. It is often the case, that an affectionate mother feeds her child with such food, and partakes of the same herself. Under its influence the child becomes cross, and will not be pleased: the mother, irritable from the same cause, is easily provoked, and gets too in a bit of passion, to beat the fretfulness out of her child. Now this is cruel; first make the innocent sufferer fretful, and then try to scold and beat it into a good humor. The proper course would be to keep such food from the table, and neither parent or child taste it.



I thought I would say but little on this point, but it is of so much importance that I will venture another remark or two. The good housewife, anxious for her friends and neighbors to esteem her a good cook (no small honor, by the way,) soaks her pickles in a copper vessel, that they may acquire a rich green color. And many will apologise more to their guests if their pickles are not "green and nice," than they do to God or man for neglecting to pray, or for starving the poor, or for slandering their neighbors. But they do not think that their pickles are made "green and nice" by absorbing a deadly poison from the copper vessels. Such vessels, in a dry atmosphere, undergo but little change, but are rusted by moisture, especially if the moisture be saline or acid. The surface thus becomes covered with a green substance—carbonate or pro-oxide of copper—a poisonous compound. Pickles thus poisoned, to be made "green and nice," are dangerous things, independent of their indigestible and irritating tendency. Dr. E. Thompson says, that "sourkrout, when permitted to stand for some time in a copper vessel, has produced death in a few hours." Yet people will have nice and savory food, at the fearful expense of health, comfort, and even life itself. But why? Plainly because they are both ignorant and wicked, preferring to be popular in their food and eating habits, than to be self-denying and singular, happy and healthful.

I will here add, for the comfort of all cucumber eaters, whether green or pickled, that only



one fortieth part of cucumbers is capable of being converted into "real nutriment—thirty-nine parts being wasted matter. Eating cucumbers, therefore, "will not pay." Here is an argument of weight for this utilitarian age. Facts and science may fail, but this matter of interest will effect a reformation, and cucumber eaters will cease, as to eat thirty-nine parts for nothing, and out offorty get one, without dispute will not pay.

Under the same head of indigestible and irritating food, the rinds of apples, potatoes and grapes, &c. are to be considered. These things produce similar results, and need only be mentioned to be shunned by the wise and prudent.

I have in a hasty manner written my observations of Asylum diet, and sincerely hope the passing remarks interspersed among these observations, will accomplish their well attended object. I am not singular in my notions, of the importance of attention to our diet. The great and good of every age, have deplored the evils of gormandizing, and of refined mixtures for food. I will close this letter therefore, by presenting a few promiscuous quotations on the subject under consideration. I have already quoted from the learned and pious Dr. Moore, who says "the study of the stomach is the study of morality." This same christian author says, "a rigid regard to the kind and quantity of food according to individual temperament, would prevent the body from oppressing the soul, with that weight of carnality which so often causes man, who ought to go nobly erect with his face toward

heaven, to crawl prone on the dust, instead of walking with vigorous step—the light and liberty intended for him. It has been said, and probably with truth, that food has a higher bearing on the mind than on the physical frame of man.” \* \*

“ Whatever disturbs digestion and vitiates nutrition, must in a corresponding manner, disorder sensation, introducing pain where there should be pleasure, and a tendency to fretfulness and discontent, where cheerfulness and hilarity would be the consequence of a full supply of healthy blood.”

What I have said of the influence of food on the temper and health of children, will need the support of higher authority in the estimation of some, than my own observations. Here it is. The same author says: “The influence of diet on the moral and intellectual character of children has been extensively observed, because they present the best opportunity of presenting or witnessing the direct effects of bodily condition on the temper, their feelings being undisguised of course, as their bodies are in process of formation, their mental habits are also forming; and it is of vast importance that this subject should be well understood. It is, however, unfortunately but little regarded in general. \* \* See—So fully did the celebrated Galen understand the fact that diet modifies the temper, that he desired philosophers to send all bad characters to him, that by a proper regimen, he might alter their tempers and propensities. This was estimating the benefits of regimen too *highly*, but it is unquestiona-

bly true, that mental soundness is greatly affected by diet, as will be shown more particularly when I speak of the causes of insanity.

I have spoken of the influence of food in physical health. I could multiply authority, but will only refer to the late Dr. Abernethy, who "referred nearly all maladies to the stomach, and seldom prescribed anything but a proper diet. And there is much science and truth in the following prescription given to a young man, by an eminent practitioner. The young man after dinner, asked "what shall I take for a severe headache?" *Go without your dinner* was the advice. "But if it continues?" *Then*, said he, *go without your supper*. "What if it continues over night?" why, says the doctor, *starve it out. We physicians do not dose for the head ache, or every little affection, we starve out our diseases and physic our gormandizers.*" He means that they dieted themselves, till the unlaboring and disburdened system rights itself up. In most cases of ordinary disease, this would be quite sufficient without medication, if the matter was taken in time. So that Doctor Diet, if called in time, will generally effect a cure without the painful and expensive attendance of Doctor Physic. Leaving much unsaid on this very interesting subject, I proceed to arrange and present my observations on the *treatment* of the patients in the Asylum, as the subject of the next letter.

## LETTER XII.

Treatment of Asylum patients—Moral and Medical—Their treatment previous to coming to the Asylum as influencing their disease—Unkind treatment often the commencing and chief cause, and mostly the developing cause—Asylum treatment curative—Moral treatment defined—Its importance—How most cases of Insanity might be prevented—Uniformity of treatment from all concerned—The number dealing with them—Physicians, Keepers, &c.—The importance of this uniformity—The effects of the opposite course—The confidence of the Patients secured—The real cause of deranged persons being suspicious—They are like all others—The only difference in this respect—Their miserable feelings—They seek for sympathy, and repose in some confident—Often meanly and wickedly betrayed—Grow fearful and suspicious—Their suspicions not an evidence of Insanity—Their fear and excitement—They do not so much originate as distort—Why they will trust strangers—They are exempt from fear and dread in the Asylum, only when worse than old reflections haunt them.

IN my last letter, I promised some observations on the *treatment* the patients receive in the Asylum. I am now entering upon the most interesting subject of my observations; heretofore I have confined myself to no particular class of subjects; but I here commence to arrange and present my observations on what more especially belongs to the patients and to insanity in common. I shall not stop to consider my competency to discuss these topics, but will endeavor to confine myself to *facts*, and present such re-

flections as these facts legitimately suggest, and fully sustain. The reader may judge of the soundness of my opinions.

When I speak of *treatment* I mean the manner in which the patients are dealt with in a moral and social point of view, and also the medical indication of cure followed in their case. On this latter point there is no necessity of extensive remark, as the principal curative process is in the moral and social treatment they receive ; this is, therefore, of the greatest importance. This remark, however, is not applicable to every individual case, but it is true of a majority of cases, and is an irrefutable proof that this majority would never have been insane but for the moral and social treatment they received. Let me be here understood. I do not say that in all such cases the moral and social treatment they received previous to their entrance upon Asylum treatment, was the *sole*, or always the *primary* cause of their insanity. But I do unhesitatingly say that but for this cause, viz : ignorant and unkind treatment, a majority never would have become deranged in a public recognized sense. Other causes, independent of this, would not have effected the serious result, but would have been by intelligent and christian treatment, counteracted and the subject rescued from danger. This, I hope to be able to establish and illustrate to the conviction and comprehension of every candid reader, when I come to speak of the common causes of insanity. I will here add to the above explanation, that the treatment of which I speak,

is not only a helping cause in the formation of the disease but often the commencing and chief cause, and mostly the *developing* cause. Leaving this subject, for the present, I proceed to note my observations on the theme proposed for the main subject of this letter.

In speaking of the treatment the patients receive, the first remark proper to be made, is that it is *curative*. All treatment, as before said, is either moral or medical. Moral *treatment* of which I more particularly speak, comprehends every influence brought to bear upon the mind that tends to direct it from the cause of trouble, and to excite and restore it to its healthy operation. Without such influences, permanent, fixed derangement would supervene, and a cure never be effected. The alarming tendency in the particular affection is to become permanent by the mind being *set* for a long time in that direction. The object, therefore of the treatment they receive, is to divert the mind from its deranged inclination, and give it rest, that it may right itself up, under the helping influences brought to its aid. I will here take occasion to say, that nearly every instance of monomania, in which class for convenience, I include all cases not raving mad, might be cured, by withdrawing the cause of its particular inclination, a certain way as far as possible, and by travel and change of scene. Such instances of insanity might be saved from an Asylum and indeed saved from the calamity of specific derangement, if their friends would in time, have them take a journey



of a recreative and safe character, and cease their unkindness and inattention to them, and show a proper concern for their welfare, the cruel absence of which has aided in crushing many a victim of neglect. I will specify several items in the treatment of which I speak :

1. They are treated *uniformly*. To fully understand this point, it must be known there is a number of persons who have to do with the patients. There is Dr. Awl, the superintendent and principal physician, whose capacious mind and christian kind heart, gives direction to the whole, and controls every one as far as one individual can do so. His is a responsible situation, a position of great influence. No one is better qualified for his station, no one fills it with greater attention or with greater concern of mind. He visits all the wards or halls regularly every Friday and Tuesday, and frequently calls on particular ones during other days. Every time he comes in he meets each one with smiles, with marked attention and with the most affectionate cordiality, speaking kindly to all and enquiring after their health, &c., listening to their complaints and laboring to soothe their hearts and lay a healing balm to their sorrowing breasts. This with him is uniformly the course. He is not all smiles and freedom to-day and nothing but frowns and repulsion to-morrow. He is a christian and acts accordingly, that is, acts in conformity with the sweet principles and humane sentiments of christianity *every day*. No wonder he is so successful in effecting cures. He is assisted in his great

work, in the female department, by a christian and gentlemanly young man, Dr. R. C. Hopkins, who is the first assistant physician. His attention is chiefly engaged, as above intimated, in the wards occupied by the female patients. But in all his intercourse with the patients, he shows that degree of intelligent sympathy, and uniform regard for their welfare, that any observer would expect from him on becoming acquainted with him. He is not only a competent physician in the ordinary sense, but is well qualified by his experience and application, for the weighty duties assigned to him. By the way I observe that when an additional Asylum is erected by the philanthropic liberality of our great State, in Dr. Hopkins will be found an efficient and competent superintendent.

Then, there is Dr. McCollough, an excellent physician, and a very kind and accomplished christian gentleman. He is the second assistant physician, and is employed in the wards occupied by the male patients. He passes through the halls daily, and in the same affectionate and attentive manner all the time. I will also name the Steward, Mr. Fullerton, *the* man for the duties of his office, and the kind, witty friend of all the patients, always meeting them with open frankness, and when opportunity offers, and it is prudent, with pious advice and religious encouragement. Then there is Mr. Barton, the supervisor of the grounds around the Asylum; who mingles much with the patients and superintends their out-door labor and is loved for his familiarity

and respected for his mild firmness by them all. Then to each class of patients there is one keeper, who has an assistant. There are six male classes and as many of females. This makes twelve male and twelve female keepers. There is, however, only one "hall tender," or keeper, proper to each class. They are occupied constantly with the patients, keeping the hall in proper condition and preparing the food on the table, and attending to the wants of the patients. Their assistants are out-door laborers. These keepers, or principal "hall tenders" occupy a very responsible, and important post. Mingling so constantly with the patients, their treatment of them has very much to do with their comfort and restoration, and great care should be taken in the selection of kind and even tempered men and ladies for this purpose. The most experienced persons will often fail, without great care, to treat a class of 20 or 30 insane persons properly. Persons who have been insane and restored are the most proper ones to be keepers of such as are thus affected. They, having passed the painful ordeal, are better qualified than others can be to adapt themselves to the notions and peculiarities of their class. So far as I observed, the keepers are what they should be. I can bear personal testimony to the uniform attention and daily kindness of Mr. I. Fisher, and know from experience, how much depends on the temper and qualifications of these keepers. Besides these, there are several others employed about the wash house and bakery, &c. The Matron,

Miss Morrison, who superintends the employment of female laborers, and those patients who work, and various other matters in her intercourse with the inmates, does honor to her sex, and shows the true influence of refined intelligence and pure christianity. In all there are forty-seven individuals male and female employed about the Asylum, beside the physicians and steward.

It is no minor consideration, that this great number of persons should harmonize in their manner of mingling among and dealing with the inmates. Yet it is the case. They seem to be of one mind, and agree in the uniformity of their course with the suffering subjects of their care. That this has a powerful restorative influence on the mental tranquility and health of the patients is so evident and rational, that it needs no confirmatory remark. Why this is the case, seems to be, that they met with the very opposite in the previous period of their lives. One of the chief causes of the mental disquietude of every one, is the irregularity with which they are treated by those with whom they associate. To meet a friend who was, the last interview, very kind and accommodating, but is now repulsive, fault-finding and quarrelsome. is quite enough to agitate the calmness, and disturb the peace of any one. To meet one who was yesterday abundant in his protestations of friendship, and profuse in his offers of kindness, but is to-day, as full of denials and refusals to accommodate, and as dry and distant as the regular churl, is the source of many an acute pang and restless hour, to the

tender and warm hearted. How much more would it disturb the tranquility of one already deranged, already in an agonizing confusion. And the proof is at hand that in this manner "pitiable lunatics" are often tortured and often *manufactured* out of over sensitive subjects. The opposite course is pursued in the Asylum. Hence, the patients soon feel, if not previously driven too far into the painful mazes of doubt and suspicion, that they are among friends. This uniformity of treatment is not only a constant daily matter, but as above said, is observed by all, from the worthy superintendents to the most irresponsible hand employed on the premises. This has no small influence to allay the fears and remove the suspicions of the inmates, a desideratum in affecting a cure. It is one of the first indications of cure in bodily affliction, of *sane people*, for the attending physician to gain the complete confidence of the patient. Without this, he struggles against the mountain opposition of a suspicious mind, crushing a body already feeble with disease. The latter remarks are very applicable to subjects of insanity. Nothing has greater influence to gain their confidence, than the uniform treatment of which I speak. And let it be remembered that what retards a cure, will tend to produce the disease; the same cause that produces the disease, will retard and hinder a cure being effected. This is true of mental, as well as purely physical diseases. Hence in the Asylum they studiously avoid, what they well know had so much to do, with originating and maturing the

derangement of the inmates. Accordingly all are required to deal with them, in a sympathetic and uniform manner. This being the reverse of the treatment they formerly received, and perfectly in accordance with the laws of health and mental quiet, it tends greatly to effect a cure.

In this connection I will take occasion to say, that a considerable cause and occasion of the suspicions of persons in the more mature stages of their insanity, is found partly in the irregularity of which I speak; but chiefly in the fact, that some of their friends and associates, being more humane indulgent than others, treat them with respect and confidence, while others equally responsible and intimate, but less kind and rational, deal with them in a betraying and unfeeling manner. They look in the extremity of their suffering and mental woe, for pure sympathy and honest attentions, from *all* their friends and acquaintances. They feel as *no others feel*, the need of help to bear their calamities; and at such times to lose a friend, is to weigh them down with double woe; and to be *betrayed*, is next to death, aye, is more excruciating than to die. By being frequently deceived, and often disappointed, they soon become suspicious of every one, reasoning that "if such an one deceives me, if they are harsh, neglectful, and abusive, surely such another will do likewise, and I am afraid of all." Now although this is the reasoning of deranged persons yet it is *rational*, or not *one* in one hundred is exempt from insanity, for all reason in the same way, and from the same



data come to the same conclusions. If these *suspicious*, as most medical writers aver, are the evident unmistakable signs of mental derangement, then ninety-nine out of every hundred are insane, for mankind, in that proportion at least, are afraid of each other. Were the bosoms of all in civilized society covered with glass and I could see the real emotions and sentiments of each one, I would find but few indeed, that did not stand in doubt and suspect at times, the friendship and honesty of their friends and associates. I appeal to the consciousness of all concerned for the proof of what I say. I appeal to every oath that is sworn before our magistrates, to attest the truth of testimony, and give confidence to judges and jurors, that there is but little confidence in the pure, disinterested veracity, of community. I appeal to every note, bond, and article of agreement, signed and securely kept, as a proof that people have very little confidence in the honesty of their fellow men. I appeal to the fact, the notorious fact, that these securities and guaranties, are required and given as commonly among parents, and children, and brothers in the flesh and in the church, as among other individuals, as evidence that the suspicions of even relatives, will not allow them to trust each other. For the honor of humanity, I will not specify the quarrels—the misunderstandings—and the evil speakings that prevail among the members of the same family, all which arise out of known deficiencies, and positive misdemeanors, and real dishonesties, charged and re-char-

ged back and forth. And would that I could hide forever in hell, its legitimate home, the want of confidence and the cause of it, among the professors of religion, and even among ministers of the holy sanctuary. It exists! and because it exists, let the true saints of God, mourn and weep in "sackcloth and ashes." It need not, it should not be so. Even the pious Wesley, who was proverbial for his unsuspicious and confiding disposition of mind, because so honest himself, says, "trust no man till fully assured of his integrity." Now why is society in this worse than savage condition? I answer by mutual deception, by reciprocal dishonesties in many little things, and in some great matters, confidence has been shaken and suspicion aroused; people being trained to suspect all, or nearly all, because deceived by the majority. "But" says one, the forementioned securities are required by the law, as mere form in most cases." I beg leave to differ very materially from this statement. The law trusts no one without a guaranty, because from actual experience, it goes on the presumption that none can be trusted with impunity; moreover, the formal requisitions of the law and customs of society, need not be followed by any one in many of the transactions of life, unless he choose; but it is always done, because there is a fear of trusting the suspected one, and these comprehend the whole mass with a few exceptions.

Now persons who become insane, having their memory previously stored with the painful per-

sonal evidences of this deranged state of society, are capable of arraying a crowd of facts to assure their own minds that even their friends, as well as their neighbors, are to be watched. Even were this not the case, in most instances enough occurs in the early stages of their malady to force them to distrust, and often dread, their nearest friend. In these stages of their affliction, their inconsistencies and "mysterious" irregularities are regarded as so many evidences of their "meanness," and, in the language of one who "watched another for six months" in this situation, to have an occasion against him, as so many evidences of the fact that "the devil is in them." Now, as I said in a former letter, they are too nervous, too sensitive, too insane, to bear this with silence and quiet of mind, and in their dread, alarm and suffering, they complain and talk of these things. The only difference between a sane and insane person on this point is, the sane person, through his vigorous health of body and sanity of mind, is not overcome by his dread to manifest, in an excited and public way his suspicions, &c. He has them, but has foresight and self-control enough to conceal them under the cloak of independence, and apparent confidence. This is the policy of society, and on it man plays tricks on man. But the miserable subject of mental aberration has lost his manly courage, is a coward, and is frightened at every word, at every appearance. As honest as the child, until forced to a certain stage of his derangement, he makes known for relief what

under other circumstances he would conceal. His fear and doubts of his fellow men are not "all imagination," but developed realities—common realities magnified by abuse and neglect, since the commencement of his disease—realities which others are capable, as above said, of concealing. Again, in his derangement he feels these things more keenly, and is liable to distort and magnify them. This must be admitted; but let it be remembered, that had these things no existence, they could not be either distorted or magnified. An insane imagination does not originate the causes of suspicion; it only draws too alarming and frightful a conclusion from those causes, and in various instances applies them wrongfully to many persons. Nor does the imagination in such condition "conjure up" the fact, that the individual has been neglected and illy treated. The treatment he receives is the data from which he reasons, and the prolific source of his sorrows. As before said, he often distorts and magnifies, but he does not primarily originate the grounds of his complaints, though in his derangement he often makes an insane use of them. The true pathology of this state of mind is this: the anxiety, alarm and excitement of the mind, under the influence of these realities, is the evidence of a greater or less degree of mental derangement, and not as many authors say, the fact that these things are the hallucinations and suspicions of the fractured intellect. In other words, the presence of derangement is indicated, not by the fact that the subject is sus-

picious, and fearful, and at all times "so wicked," but that the treatment he has received, the fears and suspicions which haunt him, have an undue, an uncommon influence on his feelings and actions. What he formerly bore with courageous patience, he now raves under, and struggles against with even to himself a strange, a wonderful violence. I "speak what I do know," and a residence among the subjects of this greatest of all human woes, enables me to "declare what I have seen." I know, and no intelligent man will risk his reputation in contradiction, that most deranged persons in the earlier stages of their disease will tell all their woes, as any friend would reveal his troubles to a trusty companion. This is a general characteristic. A confidant is selected, and relief sought in an honest, candid enumeration of their sorrows, and the real and supposed cause of them. This is natural, and the only difficulty is found in the base treachery of supposed confidants, who often betray them, and in their feebleness of mind drive them to degrees and deeds of insanity, which but for this might never have occurred. I say this is natural, and as Dr. Moore well observes, "the spirit that will not complain, or bears an unutterable grief, must corrode the nerves and quickly bring the body to the grave." So that their complaining is the natural mode of seeking relief, when they cannot remove the cause of their sorrow, and is often successful in bringing about the desired end. And well did the poet understand the workings of the heart, and deeply had he fathomed the abyss of

penitential grief, in the bosom of the seeker of salvation, when he exhorts him to pour out his complaint and confessions to God, and his Christian brethren, that they may pray for him, and that he might find relief.

“Speak, and let the worst be known,  
Speaking may relieve you.”

Now the man that would make game of, and sneer at the lamentations of an agonized victim of insane influences, would smile at the sufferings of the martyr, and mock the last shrieks of a drowning child. He that would betray the confiding and unsuspecting subject of incipient mental derangement, and by violating his pledged faith and solemn promises, increase his sufferings and mature his afflictions, would Judas-like betray his master, nay, does betray him in this wicked and unchristian act. To be thus betrayed even by a few, is quite sufficient to arouse their doubts and fears of all that know anything about them.

And here is the true cause of insane persons having such confidence in strangers—having never been betrayed, neglected, or abused by them, they can trust them when sad experience, morbidly exciting their wild imaginations, will not suffer them to trust their deceivers, or those who though innocent, are supposed to be guilty, from their association with such as treat them in an improper manner. Now from all these grounds of distressing thoughts, so far as possible, the



patients are exempt, as far as the people about the Asylum are concerned, by being treated by all of them constantly in a uniform way. And if they have any dread or fear of them at all, it arises out of their supposition, that their friends and others who had deceived and mal-treated them, have deceived and turned the physicians and others against them. But this notion is not constant, and only exists when they are worse, if at all—because the uniform kindness shown them obliterates the notion, unless perhaps in such cases as have been confirmed in their long standing suspicions. There are some such. I will speak of them in another place.

Having extended my remarks to a greater number than I intended on the foregoing point, I will reserve some observations on the moral treatment of the patients for another letter.

## LETTER XIII.

Importance of proper treatment—Kindness marks the treatment in the Asylum—Language of Dr. Aul relative to the Insane—The reverse of this, common—A physician to, &c.—Dr. Kirkbridge's opinion—Instances of kindness in the Asylum—Their whims never sneered at—"Mysterious"—A short list of whimsical men—A lesson in Mental and Moral philosophy—Crushing circumstances to be guarded against—Men of activity and enterprise generally irritable—Why so?—Extracts of great importance—The same thing seen in others—The Minister after a protracted meeting—The wretched mother—The question of difference between anger and nervous irritability—How persons in this state should be treated—Lord Byron—His mother—This interesting subject illustrated—An instance, &c.—Kindness in regard to the deranged—Frueness implied—Fearlessness, also—Mrs. Fry acting on this principle—The opposite, common.

IN pursuance of my promise, I continue my observations on the treatment of the patients.

This is an interesting subject, and in discussing it I may perhaps drop a remark that will aid some one in a proper and prompt treatment of some periled friend, who may be happily rescued from the dreaded calamity. Should this be the case in a single instance, I will be greatly rewarded.

Another feature in the treatment in question is its kindness. I have already borne testimony to the Christian sympathy and intelligent affection manifested to the inmates by the physicians, and

also by the different hands. I need not repeat this testimony. I will only refer to a few remarks of the Superintendent, in his reports, as an exponent of the principles on which he acts, and also to some general facts, to show the situation of the various patients, as contrasted with the condition of many of them previous to their coming to the Asylum.

In speaking of insane persons, as a class, Dr. Ayl calls them, "these children of sorrow." How appropriate this language! how expressive of the high benevolence of his mind! In this light they are viewed, and are treated accordingly. How different from the estimation in which many iron-souled persons hold the subjects of insanity! Addressing the keepers of the halls, he said, on a certain occasion, "Gentlemen, remember they are deranged. Don't treat them harshly or rudely—you may one day be in a similar condition. They demand your pity—not your censure." Such sentiments ornament and elevate humanity, and display the sweet attractions of bible philanthropy. The reverse of these sentiments will show you the opinions of a great many persons, among whom you will occasionally find a physician (?) so called, and, tell it not! now and then a minister of the kind and merciful, the benevolent gospel of Christ. I regret to have to record this latter fact—I regret it for the honor of the medical profession, and blush for the sacred office of the ministry, that such unfeeling ignoramuses should be found in these influential and responsible positions. To see a

physician, whose very pretensions declare that he should know better, conniving at, and joining in with others in harrassing and troubling a confused, a heart broken maniac, is a sight that shames science, and evinces a strong compound of baseness and cruelty. But to see a "preacher of righteousness," an ambassador of the benevolent, the sympathizing Saviour, pursuing such a course, is a sight too revolting to be described. Thank heaven it is a rare spectacle, and fixes its ignominy to but a few acknowledged representatives of Christ. Lest I be considered too severe I will quote an extract from the "fourth annual communication of Dr. Kirkbridge to the Board of Managers of the Pennsylvania Hospital for the Insane." The extract occupies a prominent position in Dr. Awl's last report, and is expressive of the sentiments of two distinguished superintendents of establishments for the insane :

"So should it be generally understood, that kindness, that true Christian kindness, that leads us at all times to do unto others as we would that others should do to us, is the true foundation of all treatment, and of all success in the management of the insane, and that a course of cruelty or violence towards one thus afflicted, should be regarded as a crime of no ordinary grade, productive of the most baneful and lasting ill effects, and meriting the severest punishment."

Could the just and rational sentiments contained in this extract be transfused into the hearts of all, much suffering among the nervous and the

slightly deranged, would be obviated and removed, and many an unhappy being saved from positive recognized insanity. I need quote or refer to no more written evidences of the kindness felt and manifested toward the patients. I will proceed to give facts or instances in the kindness exhibited to them.

Whatever contributes to their comfort and restoration is a kindness. In this correct light, the construction and arrangement of the entire building is kindly designed for the good of the inmates. The quiet, order and cleanliness of which I have spoken is preserved in kindness to them. Their bed-rooms are kept warm by the entrance of hot air, and all impure atmosphere passes off by an opening in the corner of the room by the ceiling, and escapes through chimneys out of the roof. Their bodies are kept clean, and their clothing changed regularly once a week. So that nothing is neglected in doors as to circumstances, that would add to their comfort and welfare. I have spoken already of their diet. I will add here that the greatest and kindest pains are taken to induce them to eat, if they, in the manner peculiar to their troubled and hallucinated state, should refuse. They are not tauntingly told that they may "eat or let it alone then," but their deplorable condition is taken into affectionate consideration, and kindly influences used to induce them to attend to their wants. If any are "sick" in the common sense of this term, they are most attentively waited on, and their caprices indulged as far as possible. Night and day are they watched

with the tenderest solicitation and parental care, till they recover from their sickness. They are not left for days without their feelings soothed, or the feebleness of their appetite cared for with such food as is adapted to the sick. In all such ways are they made to feel that they are among friends, and are really cared for. Nor is all this a mere lying sham to gull them, because they are "lunatics." Such infamous conduct does not belong to the officers and attendants of this Asylum. These acts of kindness are sincere, and are performed in the same candid manner, and on the same noble principle that they are performed in any family or sick chamber. Even when their hypochondriacal whims are the cause and occasion of peculiar treatment, they are not the subjects of ridicule or abuse, but are attended to as mental realities of the most important character. So they are, and none but the ignorant and heartless, with whom force is argument, will treat such miserable, painful, mental states in any other light. In the estimation of such, these "mysterious" and "nonsensical" whims so common among cases of hypochondriacism are marks of weakness and childishness, and are so met and dealt with. Hence they look upon them with contempt, and treat them with sarcastic smiles, sneering jests and opprobrious epithets. Such assumed wisdom and mental superiority prominently exhibit their want of a knowledge of the history of the great and the good, and their pitiable ignorance of human nature and mental operation. They never knew that such immortal



worthies as Luther, Newton, Milton, Cowper, Asbury, Robert Hall, Rosini, Lamartine, Goldsmith, Dr. Johnson and a host of others, were the subjects of melancholic fits and many caprices, and in common language "little whims." They have neither science enough to know that men of strong and ardent intellects are the only ones capable of becoming thus affected, nor charity enough to attribute their foibles and peculiarities to constitutional temperament, and to feebleness of body and studiousness of mind. Hence these lilliputian censors, who judge according to appearance, and not righteously, will assail the greatest and best of men, for alleged wickedness merely in view of their peculiarities and infirmities. You may know this class by their prolific use of the terms "hypo" and "hysterics," and the like, when speaking of such individuals.

It ought to be remembered that all men are not alike, and that the physical constitution and state of health has a powerful influence on the manifestation of feeling, as well as on the operation of mind. The healthy body does much to promote the regular and pleasant operation of mind, and secure a cheerful flow of feeling. The man whose nervous system, through disease, is at war with himself, and all about him, is, as far as circumstances are concerned, miserable. If he is happy, it is the result of his inward consciousness of innocence and rectitude, and from the hope of relief from this state. Now this individual "shows to a bad advantage" in all the relations of life, simply because his deranged and

feeble body, the imperfect or defective medium of mental developement, gives an irregularity and often a contradictory manifestation of mental state and feeling. To a person in this condition, what at one time is all sunshine, is at another time all gloom. What now pleases will after a while lose its charm, or be even disgusting. Irregularity in the tide of feeling is the mark of irregularity in the action of the nervous system. In such a case, a spell of high cheerfulness is the evidence of precisely the same nervous state of health as a fit of the "horrors"—and this immoderate hilarity is just as culpable as the gloominess of the individual at another time. Neither of them are, in the case considered, voluntary; nor are they to be regarded as involving chosen wickedness, but as the unmistakable symptoms of nervous disease. A modern philosopher observes that fits of great cheerfulness are the reverse action of mind, balancing out of a fit of gloom, and invariably the evidence of melancholy. And it has grown into an adage in the nursery, among mothers, when their children are unusually cheerful and sportive, "Now you will be crying or sick after that." Hence, the man who would esteem and condemn as wicked the victim of this wretched state of nervous derangement, during one of his "gloomy spells," should also regard him as such when in one of his "cheerful spells," for each shows the same diseased state, though in an opposite point of view. None but the ignorant and evil hearted will regard these spells of the "hypo," as they appear

to wisely call them, as spells of wickedness. It is, therefore, a useless expenditure of time, in argument with such stubborn, conceited persons, to explain to them, and convince them of their mistake. I will just add, that the greatest and best men of every age were, to a greater or less extent, the suffering subjects of many painful and dreaded hours of restless uneasiness, irritable feeling and gloomy dullness.

Let me here speak to the censorious and argus-eyed surmiser of evil where no evil is. The curse of this age in this respect is judging unrighteous judgment, and this is judging according to appearances. We must not attempt to determine the moral character of any one by individual acts. We must make the prevailing course, the constant succession of acts, the ground of opinion. To judge from isolated, circumstantial acts, and manifested feeling, is to set up a standard of human sanction, and of destructive application. Men of ardent temperament and impulsive feeling are, other things being equal, men of great souls, attract observation, and operate in a visible public attitude; so that they are the subjects of notice, and mostly the injured victims of a few strong foes, who often raise a storm about them, by their jealous hearted suspicions, and slanderous efforts. When a man whose general character for rectitude and usefulness is good, becomes the object of their hatred and abuse, he is well recommended, and ought not to be turned aside from his legitimate calling to notice the momentary toil of such as are ef-

fectually "digging a pit," not for him, but for themselves. A man of strong mind, active habits, and successful enterprise, will have opposition, will suffer persecution, will be envied by those who would vainly attempt to climb to honor and influence on the wreck of those whom they toil to ruin. Some one truthfully says—"A man who has no enemies is seldom good for anything, for he is made of that kind of material which is so easily worked that every one tries a hand on it." Those active, sterling men who attract notice, and whose noble, useful deeds are seen and felt for good, are of still more from momentary circumstances than from improper principles—more from want of cool reflection than from evil design. Of them it may be truthfully said—"hasty but honest." I beg my reader to study motives, aims, and prevailing character, not occasional acts nor frailties, not constitutional defects. From this standard point, make your conclusions. In the mean time, let me remind you of your own weaknesses and numerous defects. I would in this connection call attention to the following scrap, long since preserved and studied as a gem of soundest philosophy. In the light of the truth therein expressed, let the character of Moses, Job, Abraham, Lot, Jeremiah and Paul be studied, and the opinion of many will be wisely changed in regard to true character and real merit :

*"Impulse.*—Men who are called impulsive, are much slandered. Are not the most noble and generous actions which adorn the annals of the

world, referable to this agent? Reason is ever exalted above impulse—and how fallible is reason! Is it not often opposed to faith, and does it not lead to the most dangerous errors? So far as the boundaries of our experience extend, warm impulse has prompted more good deeds than cold reason. We would sooner trust that man in whose breast glows the fire of enthusiasm, than him who, cool and collected at all times, seldom acts without suspicion, and often deliberates till the hour of advantage has passed. Faults committed without reflection, are certainly not more venial than premeditated sin. He who errs hastily, repents sincerely; but the wrong done upon calculation, is never willingly repaired. Even when productive of harm, it is unselfish, and the consequences to which it leads are hurtful to no one so much as its possessor. Pity is no stranger to the impulsive man, and not seldom do the tears of sympathy fall from his eyes. To friendship he is faithful, and for love he would sacrifice both interest and worldly esteem. Let us be compassionate, therefore, to the errors of impulse, while we respect the calm dictates of caution and prudence.”

Indeed the active, enterprizing men in every department of busy life, and in every profession, belong to the above class. They project the most, accomplish the most, suffer the most, and pass the stirring scenes of their industrious and benevolent lives, through the opposition of jealous rivals, and often against the tide of suspicion and calumny that the envious and malevolent

turn against them. Well for them, if through the mercy of God, and the faithful adherence of a few tried friends, and their own conscious integrity, they are enabled to stem this adverse current, and keep their balance of mind and high purpose of purity and usefulness. But many in their feebleness of body, and corresponding sensitiveness of mind, crush under the above specified circumstances, and become deranged, or die the murdered victims of dis-esteem and slander. Such as are thus exposed should guard most cautiously against their weakness and irritability, and keep as far as possible away from the deceitful and suspicious, and the defamer, lest they lay themselves liable to that distress of mind and devouring anxiety which would follow the vicious and distorted development of these revelations of the so called "mysteries" and "anomalies" of their toilsome and afflicted lives. They should avoid hard study or imprudent thinking, for impatience or petulance is the result of incessant effort of mind. Dr. Moore, in his very interesting and philosophic work on the "Body and Mind," remarks on this point as follows:

"Remarkable intellectual energy is so often associated with enthusiasm, or intensity of mental character, and extravagance of conduct, that it has become a proverb: Great wit to madness is allied. The susceptibility of genius to the excitement of society generally betrays itself in eccentricities, which minds less endowed regard with amazement, as if these odd traits were some inexplicable mystery and contradiction, instead



of the necessary result of the nervous tension to which such morbid beings are constantly subject. It may at first sight appear unreasonable to connect genius with disease, but an intimacy with the history of notable men will demonstrate their relation to each other ; not that they are necessarily associated as cause and affect ; but that the direct operation of intense motives, such as stimulate master minds, leads to disorder of brain, and this reacts to maintain a perverted bias or injurious habit of application."

The same author also remarks that "poets are subject to this infirmity to such an extent that they have won the cognomen of a distinct race—"genus irritability"—the irritable or ill tempered race. All hard or imprudent thinkers are subject to the same suffering. The great reformers and leaders of great movements, from incessant mental effort, and flow of feeling in a constant stream, are at times quite repulsive and ill tempered. Their systems, by disease and over exertion, are at the rage point, and need but to be aroused in any way to throw off the ebullition of unpleasant feeling.

The same phenomenon of accumulated irritability of brain is seen in the merchant, whose mind has been intensely employed in some revulsion in his business. It is seen in the physician who has been on the alert for many days in the anxieties and labors of his profession during the prevalence of some contagion or epidemic.

It is seen in the minister, who, as did Paul, "night and day," labors in a protracted effort to

win souls to Christ, with his mind alive to the fearful responsibilities of his station, and the terrible issues involved in his arduous work. The nervous irritability and corresponding state of the temper in the minister, after a long series of meetings, is often accompanied by incapacity to sleep, the loss of which adds to his susceptibility of being annoyed and unhinged. His infirmities then are the subject of uncharitable remark, and abusive animadversion. His overcharged and jaded system, is still more fatally shocked by his vexations at the treatment he receives. Thus from the benevolent and arduous labors of his calling, he reaps the bitter fruits of nervous prostration, and often falls among thieves who rob him of his reputation, for purity of motives and piety of life. Others, after such an effort, for a considerable space of time, can scarcely do any thing but sleep, till their nervous systems recover their tone and rest from their weariness. These are happily constituted, not having morbid energy enough nor persevering activity of mind, sufficient to balance over into dangerous excitement.

The ambitious demagogue, and the idolatrous lover and seeker of earthly wealth, show the same symptoms of disease and liability to be provoked and to appear ill natured. There is another class of miserable beings that suffer most keenly in this way. I speak of those wretched mothers, who are the wives of idle pleasuring husbands, or the woful widows of companions deceased, who live in anxieties, in consuming dread of utter want, and in personal starvation

to feed their tender offspring. There are many such mothers, who because labor is paid so grudgingly, witness no charm in the domestic circle; and cut off from the sympathies of mankind, by the gloomy barriers of their unavoidable poverty, they are driven by injustice, toil, and starvation, into an element of mental and moral feeling, which sets them at war with themselves, with a heartless community and with Divine Providence. There are many such, whose souls are withered with bodily ills and mental woes, who look with "tearless and blood-shot eyes on their dead children, and thank God for taking them away. This is no imagined possibility, but a bare, horrible, frequent fact." Many lives are made miserable, shortened, yes, murdered, by the cruel neglect of the rich and well to do, in refusing to cheer, employ, and support the class of whom I speak. The wealth of such if not "ill gotten," is certainly most impiously retained from the Lord's treasury; for says inspiration, "who so giveth to the poor, lendeth to the Lord."

Operatives in our factories and great laboring establishments, forced by poverty to work before they are fully matured in physical strength, and size to work, say ten long laborious hours each day, soon become the victims of bodily debility and nervous exhaustion, and hurry on a brief career in life, miserable and partially deranged. Such, according to the statistics of England and this country, die a premature death. But this is not all. They are so jaded with constant toil,

and their nervous systems so irritable, with over exertion, that they are easily wrought into a phrenzy, and will go and plunge into riotous conduct, as soon as the ordinary restraints are taken away. Goaded on to devouring anxiety by their necessities, and chained to almost perpetual labor, without refreshing sleep, and cruelly stinted in their earnings, the wonder is, they do not more frequently raise in riotous vengeance against their employers, oppressors and robbers. They are more to be pitied than condemned in their frantic efforts to obtain justice from their cruel employers. How true that,

"Man's inhumanity to man  
Makes countless millions mourn."

It will be proper, after the preceding digression, to show the difference between this irritability of feeling or temper and anger. As I have before intimated, there are many that regard them as the same—as springing from the same mental and moral state. This I suppose to be the principal reason why these hasty and unjust reasoners esteem the subjects of the feeling in question as wicked, and all their pretensions to piety as cant and hypocrisy. There is a very great difference; but this numerous class of sophomorean philosophers have not practical knowledge or sound wisdom sufficient to discern the difference. It is therefore a hazard of one's reputation for orthodox sentiment and genuine Christianity, with this narrow-minded class, to dare to assert this differ-

ence. I here make the humble attempt, and hope to show that the man who condemns, impugns and treats as a wicked offender, the hasty and suffering subject of the feelings under review, is himself in egregious error, and in his uncharitable judgment of his fellow, condemns himself. I will not apologise for ill temper, nor furnish an excuse for any to indulge the evil and dangerous feeling of anger. I only aim to shield the nervous and excitable from the unjust aspersions and withering coldness of a mistaken, and too often heartless community.

In making the distinction between anger and nervous irritability, we must remember that anger is an emotion of a moral character, and embraces malevolence or evil dispositions. It is passion in a strict sense of the word. This too, is a voluntary emotion—a feeling excited by our permission, we allow of it; it is therefore sinful. But the other feeling or emotion is of a nervous kind—attends and marks a state of physical disease, and but for this state of derangement in the sensorial tissue or organism, it would not exist. It is also involuntary, and is aroused by the excitability of the nervous system. Anger originates in the mind—is purely a mental state, and as above said, is moral in its character. The other though similar in its external features, is physical in its origin and arises from a defective state of the system. The one continues till revenge is had, or the occasion of its excitement has passed, or until the mind arrives at a different conclusion. The other

passes off as soon as the nervous excitement subsides. It is a paroxysm of feeling, which dies with the superabundance of nervous fluid, that diseased action has engendered. Accordingly the person who is thus excitable, is more easily ignited at one time than another. Loss of sleep—ardent study—anxiety long continued—over eating—indigestible food, “strings up his nerves,” till they vibrate with intensity at every sound, touch, and thought. Like the child ill with its peculiar ailments, peevish and fretful, hard to please, and amused but little, so he goes off like powder. But when not under these peculiar influences, he is pleasant, cheerful, and not irritable. Now who does not see that this apparent angriness, is caused by his physical infirmities? And science as well as revelation, requires that these exhibitions of emotion should be regarded as infirmities, not as necessarily sinful. “Ye that are strong should bear the infirmities of the weak,” is the apostolic injunction, founded alike on justice to the sufferer, and on the benevolence of inspired, scientific truth.—To treat the individual as wicked for these infirmities, when he knows he is guilty of no evil purpose toward any one, harbors no sinful intent in his excited feelings, and is mortified and grieved at his inability to resist the tide, is very unwise not to say cruel and unjust. Such an one should be “restored” to self-respect and self-control, “in the spirit of meekness.” Treat such an one harshly, act toward him on the presumption that he is guilty, and has incurred the



displeasure of God, and you have effectually deprived him of courage and a manly determination to be pure and upright. He demands our forbearance—our sympathy—our persevering effort to guard him against converting his mere irritability, into actual anger morally considered. As I have more than once remarked, there is a great evil in community, and in the church in this very matter. Men are often abused and shunned by their associates, for their infirmities and things in their tempers and lives not pleasing and popular; and this abuse degrades them in their own estimation and drives them to desperation. Many a noble, high-minded soul, yet sensitive and easily excited in the above way, is circumstantially forced into degradation and ruin. He is wounded by neglect and ill-usage, and is meant by Solomon when he says, a “wounded spirit who can bear.” Unsustained by those who ought in justice and benevolence, to befriend and cheer him, and not treat him as unworthy and wicked, he crushes under the mountain weight that is thus rolled upon his suffering feeble soul. Lord Byron is a striking exemplification of these remarks. His passions were very “violent, bitter, and capricious.” His pride was deep and gloomy, and his ambition ardent and uncontrollable. Discouragements, crosses and mortifications, developed and aggravated these characteristics of his youth, boyhood, and early manhood. A poet without wealth or fashionable alliances, in order to play his part with eelat, comfort, and without degradation, he

was forced to cultivate a managing, intriguing temper. This would not do. Hence his treatment confirms his bitterness of feeling, and operated in cherishing melancholy and even misanthropy. He was generous and affectionate, and was possessed of most acute sensibility of feeling. He blamed his mother, whom he tenderly loved, for his violence of temper, and restlessness under restraints and deprivations. Her treatment of him fostered and developed his reckless and wayward peculiarities. Accordingly he said on a certain occasion, "I have no idea of boys being brought up by their mothers, I suffered too much in that way myself." Not even the polluted, wicked, criminal should be treated as an outcast. This is mostly done, however, and is most ruinous and irrational. It always tends to influence the subject to become just what he is regarded in the treatment given him.

The following observations and extracts, will illustrate what I wish to impress on the reader's mind. The cross, tyrannical schoolmaster, will have an ill-natured and unruly set of scholars. A cross father and a fretful mother, in the education of their children, will rear a rude, passionate, and unreliable family. In other words, esteem and treat a child for every little mistake and prevarication, as a liar—degrade him—abuse him for his propensity, and you effectually train and educate him for lying. So of thieving and every other propensity. Now men are only great full grown children. Treat a man as dishonest,

and you will make him so. He will almost inevitably assume the character you assign him. Show him, however, that you regard him as a man, as the image of God, and feel for him and will trust him, and you will originate and excite in him a powerful desire to meet your expectation, and fill the standard you have erected for him in your salutary treatment. Treat him as an outcast, and you drive him out of the saving restraints of society, and you make him an outcast. Act toward him shyly and he will be shy of you. Be frank and familiar with him, and he will be influenced to take a similar position towards you. On this principle the "untutored savage," trusted William Penn as a friend, and their deceivers and defrauders in a corresponding manner. It is so in civilized society, as the history of nearly every criminal will show. A roguish nabob, will excite and influence his menial dependents to trick and deceive him. On this ground many a one is sedate, and correct in his feeling and deportment in a prison, but is often violent and tricky under the treatment and injustice of community. The keeper or overseer of a penitentiary convict, known to many who will read these reflections, bore the most positive testimony to his good conduct, during his confinement. He died with the Cholera during its prevalence in the Ohio penitentiary, and when suffering in the agonies of death caused by that fell destroyer, and laboring to trust in Christ who saves sinners, he confessed his career of wickedness; but in that solemn hour of truth, declared that the prov-

ocations of the wicked, the cold neglect of professing christians, and the fact that he was esteemed and treated as an outcast, caused him to give himself up to reckless abandonment and a "don't care" feeling of mischief and crime. A hardened convict in another prison, in reply to a kind minister inquiring as to how he came to that sad end, remarked, that "the knowing one is the silliest fellow under the sun. I was thought cunning from my very childhood. At twenty, though I was perfectly honest, yet every one thought me so cunning, that no one would trust me. Thus I was obliged to turn sharper in my own defence, and have lived ever since, my head throbbing with schemes to deceive, and my heart palpitating with fear of detection."

Who has not heard of the eloquent divine in England, who became so affected from the use of wine, that he was called to an account of himself. He could not bear, he said, to stand for trial for such a charge before men, whose only superiority over him consisted in harder heads, which could endure potions which overthrew him. He came degraded to this country, got into a broil while in liquor, and was arrested and compelled to labor in prison. He was discovered by one of his former parishioners, as his eloquent pastor laboring among felons! By application to the proper authorities, he was released, and under kind and generous treatment of sympathizing friends, it is confidently hoped his great talents will yet be employed in high usefulness. Had he been blessed with this kindness and sympathy

in the outset, he probably never would have been carried away in his weakness. How much of this ungodly rashness is manifested towards the unfortunate, who need more to be pitied by their equally frail fellow men, than to be condemned by such as are possibly more guilty than they, in secret or more popular wickedness. None but the hard-hearted and self-righteous will treat the wicked and profligate as outcasts. With such sentiments did the Pharisees pronounce Christ a sinner, nay, declared that he had a devil, because "he received and ate with sinners." The world is cursed with just such a brood of rotten Pharisees, who are loud in their denunciations of the outward, vile transgressor, but are equally cunning in concealing their secret treason against heaven, and wicked want of inward purity. Would that we all had graven on our very hearts, the scriptural heaven born sentiment of the poet,

" Deal gently with the erring,"

I have digressed farther and moralized more than I intended—but am better prepared to introduce the following extract from my favorite author Dr. Moore, in pursuance of my main purpose in this letter. The extract will go far to confirm the foregoing observations, as well as to show the terrible influence of such treatment in the ruin of mind :

" Man in constant banishment from fellowship is almost beyond the reach of hope, and in proportion as he is without hope, he is without the

natural stimulus and inducement to self-correction. A human being so situated, is already in the position of a melancholy madman. The one is deprived of all hope of enjoyment by disease, the other by his fellow-men; and in both cases the end can only be entire loss of intellect, or else suicide; for the brain and nerves are robbed of their proper stimuli, and the body becomes the pregnant source of agonizing sensations. A feeling of unfitness for life always seizes the heart that is robbed of hope, and whenever despair gets possession, "the soul desires death, and struggles for oblivion." Loss of hope for the honor, esteem and sympathy of his fellow-men drives the conscientious man to suicide, and the indifferent and immoral to self-abandonment and to deeper plunges into crime and degradation. Take one instance of the opposite influence. Said an old and honorable acquaintance of an abandoned young man, to the self-degraded youth, "Sir, you are a *man*—you have some noble traits, some generous feelings. Don't abandon the man, don't degrade those sentiments in you." It acted like magic. It raised him out of his ruin. In after life, when often nearing the brink of ruin again, he would think of the remark of his noble-hearted and distinguished friend. There is power in one thought. It would encourage him—it would save him.

The reader will now be better prepared to see the powerful influence of kindness on the heart-broken inmates of the Asylum. For they are influenced much in the same way that sane peo-



ple are, and appreciate more sensibly kind treatment than any others can. In the kindness bestowed upon them, they are treated with familiarity. There is no cold reserve shown them in intercourse with them. They are not made to feel degraded, and shunned by shyness and want of free conversation. How many sensitive minds are sustained in the common anxieties and embarrassments of every day life, by this open and honest familiarity, so universally practiced by the generous lover of his fellow-man. It is more particularly in place in dealing with deranged persons. They are so solitary in their feelings, and have so little inward resource of happiness, that the familiarity of which I speak, causes the streams of pleasure to swell up afresh in their arid souls. But for this feature in intercourse with them, the Asylum would be a prison hell, and a grand nursery of insanity, instead of a benevolent home, and a hospital of curative influences. But for this they would feel assured, as most of them do when they first arrive, that they are among, and in subjection to indifferent, heartless superiors, who hate and care not for them.

The majority have been by sad experience, trained to feel that they are despised because they are shunned, and feared because they are shied off from, and they have but little manly energy to assume, and courage to maintain a position of self respect and control. And many, nay most of them in this way, first began to contract feeling of dread in the presence of their

friends and associates. Something appears to be wrong with them—they are not so agreeable in society as usual, and are less interested in ordinary affairs; hence they are looked upon as in an ill humor, treated as though they were churlish, and unfeelingly allowed “to sweat it out.” Here commences their conviction that they are despised. It troubles them, and in the society of their cool and murderous tormentors, they are diffident and embarrassed. They will shun them after a while, and the baneful influence will so diffuse itself, that they will ultimately esteem all alike. Hence their disposition to suicide. As before intimated, they are influenced about in the same way as sane people. Let any man’s intimate friends shy off from him, and cease their manifested confidence in him and respect for him, and he will suffer agonies unknown before; and if he be high minded and sensitive, he will become partly or totally insane, will suspect the trustiness of every friend, and sigh for solitude and often death.

Coldness on the part of one will engender coldness on the part of another, and people insane, or inclined to be, suffer intolerably from this fruitful source of mental anxiety and heart-distress. To be shy of and show fear of insane people, excites their indignation, because it says to them, “I can’t trust you—you are dangerous;” thus impugning their good feelings, and attributing hostile intentions to them, which they never had. Frank, open familiarity with them, inspires them with the same feeling. So it is with sane

people. Refuse to trust them, and they will not dare to trust you. So it is with sane people, professors and non-professors. And the sole reason why some people have so little influence over insane people, is because they deceive them, and then refuse to trust them. They are men, and have all the feelings of men, and should be so dealt with. On this principle the celebrated philanthropist, Mrs. Fry, who so generously and wisely exerted the energies of her great soul in prison and asylum reforms, would go into any "mad-house," containing even hundreds of insane men, and would govern and influence in a wonderful and salutary way. Think of a defenceless, an unarmed woman going among male lunatics, fearless and confident! On what principle did she gain such a triumph over such a mass of ruined mind? "How," asks the astonished 'brute force man,' "could a female venture among such wicked and dreadful creatures?" I answer, on the same principle that an honest, innocent female can venture into society, and keep, by her noble and unsuspecting bearing, all imprudent attacks on her virtue and honor at bay. Her confidence in them causes them to reflect thus: "She trusts us—we will not deceive; she kindly regards us—we will not disappoint her." This in effect is the reasoning of every insane person, unless at the time maniacal, or driven by shyness and brutality beyond reason on that point. She gathers around her no trembling posse, as though she were dealing with highway robbers, or misanthropic fiends. She shows no

fear, and therefore creates no danger. Her frankness and familiarity destroys their feelings of restraint and dread, and her honest and unassumed freedom excites in them no malevolence. On this same principle they are dealt with in the Ohio Asylum. They are thus rendered easy in company, and to meet their keepers and physicians is a pleasure, and not a cause of pain and embarrassments. This aids to break the cloud of gloom hanging over them, and to restore them to wonted feelings.

## LETTER XIV.

Neroan policy of Governments in punishing Criminals—No reformation sought—Some driven mad—Indifference to the erring—A true picture—Society manufactures criminals—Early education—Difference between the high and low—Paul's sentiments—A true remark—Church members—The practice of modern Cains—A man's foes—The same applicable to insane—Old modes—Indifference to the condition of such—Suicidal cases—When cared for—Harshness of language prohibited in the Asylum—Mostly laughed at and scolded—Two disgraceful scenes—They are shy and embarrassed—People ashamed of insane relatives—The reason they deny their insanity—You can learn all by candid enquiry—Two painful instances—They know their derangement—This horrifies them—The privileges of the patients in the Asylum—The cruel practice of arresting the insane like criminals—Provocations should be prohibited by law—The true mode—Mrs. Fry—County poor-houses—They are treated as the sick are in the Asylum—They are never disputed with—A ludicrous scene.

IN my last I spoke at some length on the influence of kindness on men in common life, and particularly of kind treatment as a curative measure in the management of the insane. The subject is not yet exhausted. I solicit the reader's company and attention, during a few more observations on this subject of incalculable importance.

It was the Neroan policy of governments in former and darker ages, to institute such punishments and restraints for criminals, as would ex-

clude them from society, either by death or terrible confinement. The reformation of the criminal was little thought of, but by a few wise and humane persons, who were far in advance of their peers. The criminal was an outcast, and harshness—cruelty—and shocking inhumanity, composed the general treatment. Reformation was scarcely thought of, much less aimed at, as one grand object of punishment. Hence few were reformed, but nearly all were soured against the government that crushed them, and degraded were made ready for all lengths in crime. But one melancholy result that was consequent on this irrational manner of treating even villains, was that many of them would become insane. Through the blighting influences of unkindness on their minds, and cruelty on their bodies, they would be often driven into actual derangement. Such occasionally is a disgraceful occurrence in some of our county jails and State's prisons to this day. But the highly intelligent policy of our law and its administration, is to give the accused person arraigned before the tribunal, all chances to clear himself, but if convicted, so to order and apply the punishment, as to reform and rescue him from the power of habit and influence of self-degradation. The great evil of society in this respect is, that friends and associates allow the erring to pass on and on in crime, with little or no effort to rescue and save them from ruin, but will slight, shun, and upbraid them; thereby driving them into rash and unlawful acts—ripe for arrest and pun-



ishment. Then they become prompt in their efforts to have them brought to justice, and loud in their unseemly declarations against the "despicable and abandoned wretches." Whereas, but for their neglect and ill-usage, these same unfortunate creatures might never have become "despicable and abandoned wretches." There is an adage of great truth which I quote here as applicable; viz: "circumstances make the man." The man whose infancy was guarded by the pious care of religious parents, and was taught to regard crime as dishonorable and sinful, and virtue as reputable and promotive of our interests, is saved from a course of wickedness and ruin. Yet he is no better naturally, and probably less inclined originally to a wise and virtuous life, than his criminal neighbor, who for the want of a good, early education, and its accompanying influences through life, is lodged in the penitentiary for deeds he committed under the neglect and provocations of his fellow man. So there is not so much difference after all, as the proud and selfish imagine, between the honorable so called, and the degraded so made. And the great Apostle keenly rebukes that Christless and Stigeian sentiment in many narrow hearts, who look with icy contempt and chilling repulsion, upon their less fortunate and more degraded fellow men; and proudly refuse to come in salutary contact with their apparent inferiors, but real equals. He asks these self-exalted and circumstantially promoted boasters, of their exemption from crime and of their good qualities,

“what hast thou that thou hast not received?” and tells the world, “what I am I am by the grace of God.” It is true, that very few go to ruin in their social and citizen character, deliberately and with delight. They are driven to ruin by adverse influences, and might have been saved by prompt and judicious treatment.

“The strong man oft is broken down,  
By sorrow’s iron weight.”

For the above reasoning will apply with striking force to the members of Christian churches. On a certain occasion, when this subject was the topic of conversation, an intelligent observer of men and things remarked that “about two-thirds of all those who are expelled and jostled out of the church, go out as the consequence of neglect and ill usage.” This is a truthful and startling estimate. Let the ministry and official membership, who are chiefly responsible for this moral slaughter among their weak and obscure brethren, deeply consider and carefully examine this horrible fact. How many haughty professors, who are kept from outward backsliding by their high sense of human honor, and the influence of favorable circumstances, rail out against their more honest, yet less cautious brethren, who fall into open sin, and for want of that heavenly “charity which hideth a multitude of sins,” on the part of their equally, though secretly, erring brethren, go down swift to perdition! Of the church, which should be the moral hospital for the weak,

imperfect and sickly members of her communion, will the blood of such be required by a just and merciful God. Many there are, who, like Cain, bear the exposing mark of God on their religious character, with impious selfishness ask Jehovah, am I my brother's keeper? These will stand by, and see the painful evidences of the religious decay of their feeble and troubled brethren, but Pharisee-like, will not so much as "put forth a little finger" to help them "bear their burdens," and will pierce their already quivering and agonizing hearts, by cutting rebukes and death dealing reproaches.

They will make great lamentations when of no avail, over the fall of their ruined brother to come up and atone for their shocking neglect, and probably direct influence in bringing about the sad occurrence. The last to lift a "stumbling block out of the way,"—the last to affectionately advise and promptly encourage the timid, and yet unstable pilgrim—they are the first to detect and herald their fault, and bring him to premature and ruinous justice. O! how many a noble spirit is thus soured against the church, and for want of sympathy and forbearance, is often made to plunge madly on in "sin and folly's ways." Here is the great manufactory of backsliders, and the principal cause of church division, and the branching off of new sects. The history of ruined souls and ecclesiastical organizations will fully establish this position. What force there is, therefore, in the exhortations of Christ and his apostles to cultivate love, kindness,

courtesy, justice, charity and forbearance? And how truly does the word of God say, "cursed is the man that trusteth in man." Upham, an almost peerless moral philosopher, remarks "that Christians cannot look for too much from God, nor too little from man." And it is a painful but scriptural fact that "man's foes are they of his own household," ecclesiastically, and mostly in business and social relations. Hence the terrible influence of unkindness from sources so unexpected. Here, too, is seen the baseness and treachery of Judas, and the keen agony of Christ, in being betrayed by his "own familiar friend," one who had been an abundant partaker of his kindness and favors.

It has grown into an adage, that "you must look for charity from strangers, favors from acquaintances, and for nothing from relatives, or friends." This is too sweeping in its last declaration, and is true in about seventy-five cases out of a hundred. I appeal to the sad experience of aching hearts for the truth of the observation.

The above reasoning will apply with great truth to the subjects of mental derangement. In former ages they were considered in civilized countries, so unworthy of humanity, and so embroiled and necessarily so ferocious, that chains, cudgels and terror were supposed to be the only safe and proper means of managing them. Once deranged, therefore, and under this treatment, one would most likely remain so. A strange cure, to treat a man already insane and agonized to excruciation, in a manner that would drive

any high-souled, strong minded man mad. Let the knowing (?) ones who clamor so earnestly for jails, chains and terror, as the true indications of cure for already terrified 'lunatics,' try it. When they can keep their temper and maintain their calmness under such circumstances, then insane persons may recover theirs under similar treatment. With the advance of science and the increasing prevalence of true scriptural philanthropy, brutality in the treatment of this class of human sufferers in hospitals and asylums ceases, and it is left for the dignitaries of poor houses, the authoritative civil officer, and the friends of the afflicted one to recommend, urge and practice terror and violence. From such, as a general thing, terror and violence has a doubly deleterious influence—because, with a few shining exceptions, such persons never concern themselves particularly about the safety and welfare of their insane friends and neighbors. They are the last to cheer and oblige the sufferer, but the first and loudest to demand and secure cruel force, and mortifying treatment, "when something must be done." I plead for the deepest, the keenest sufferers. My theme is an eloquent one, but I fear I shall fail to display its thrilling, momentous importance. As in the instances already cited in common and religious life, so in the case of the insane. How few interest themselves any farther than hollow words, and these often harsh and slanderous, in the restoration of deranged people. How often those who should be prompt in arresting the terrible progress of this fearful



calamity, never do anything until in many instances, it is too late. Scarcely a report issues from the superintendents of asylums, without containing much on this very point. Yet relatives and friends, neighbors, and all, will pass days, months, and often whole years in frequent intercourse with these unhappy creatures and witness them sinking deeper and deeper into the horrible abyss of insanity and accumulated woes, and never move their tongues to disperse the darkening cloud, nor lift a finger to remove the heavy burden that is weighing the sufferer down, until their inhumanity exposes them to the terrible rage of the neglected victim of morbid excitement. Then in sheer self-defence, and impelled by a kind of impassioned feeling to make amends for former cruelties and neglect, they will hurry them off to a gloomy prison, a miserable poor-house, or the asylum, as a last resort. This is not an isolated case. It is a true and faithful description of seventy-five cases out of a hundred. And farther: how few make any effort in kind attention and affectionate advice to remove the suicidal impellings of the troubled heart and hallucinated mind of their insane friend, looking on in silence and, so far as he knows, cold indifference, while he struggles for oblivion, and seeks to escape from the mortifications and solitude of a melancholic life. Mingled feelings of indignation against such shocking brutality, and sympathy for the self-destroyer, wells up in the bosom of the doubting reader, and in astonishment he asks, "can this be so!"



I answer, the records of insanity show this to be no fiction, but a gloomy fact. Here, moreover, is the secret of so many fatally succeeding in “making away” with themselves. In their deep distress they take sad advantage of the careless ease and inattention of their friends. If, in the great mercy and watchful providence of a gracious God, their suicidal purposes—for they are not always impulses, but mostly long harbored and deliberate intentions, to be fulfilled at a supposed proper time—I say, if these purposes are thwarted, and they show signs of hostility, then, and generally not till then, are they placed beyond the possibility of doing harm to others. While only their own life is in danger, being insane in fact, but not in law, seldom anything is done; but when it can be testified that they are “dangerous to the peace of community”—that is, dangerous to the personal safety of particular individuals—they are promptly cared for; but *cared for* in this way when it is often too late for a cure to be effected. The deep and poignant regrets of those who sorrow over their mistaken delays, the results of which are seen in the permanent derangement of their friends, I will not increase. With such I sincerely sympathize, and I speak their warning in the ears of all who are or may be concerned in this great matter. Thank heaven the day dawns in which the life and comfort of the insane will be regarded in all communities, as well as in all asylums, and when the advocate and apologist for cruelty and violence will be spurned from humane and intelligent society!

No wonder they feel to be despised, and that "no one cares for their souls."

The kindness shown the patients of the Asylum excludes all harshness of language, as well as all violent handling, unless in cases of raging mania. Even then, physical force is the exception, and not the rule. Their complainings are not met with scorn or rebuke, nor are they denied audience in the repetition of their sorrows—much less are they taunted for their notions and feelings. Their notions are never impugned, nor their character assailed, nor are unkind and provoking replies made to their complaints and remarks. This cruelty ends with the commencement of their career in the Asylum. They are conversed with in the most gentlemanly and christian manner. Not a tone of voice or word occurs, knowingly, to revive old feelings and bring up painful recollections. No railing accusation is brought against them. They are never told how "devilish and wicked they have acted," as though they were the very worst creatures in the world; nor are they made the subjects of sportive jests in relation to their painful condition. Frequent attempts are made to "joke them out of" their notions, but to trifle with their feelings, and make game of their condition, is a mean, a satanic cruelty, unheard of in this Asylum. How common is it for crazy people to be laughed at—laughed at in a civilized, in a christian community—laughed at by those who should weep over them. How often too are they sneered at for their whims, and made fun of for

their strange actions. I once stood by, and with these tingling ears heard a minister twit and laugh at a suffering melancholic, for an attempt at suicide, jocosely asking him if it were a fact. Shame on such stupidity ! When will man learn to bear the burdens of his fellow man ? When will the suffering find a hearty commiseration for their woes in the alleviating sympathy of their fellow men ! I was also present on another occasion, and listened with horror and indignation at a doctor displaying his wisdom in taunting remarks and sarcastic replies to the language of a frightened and agonized "lunatic." This, to say the least, was highly injudicious, not to say quackish. There is some palliation for the common herd, when intelligent men are so thoughtless. I speak thus of these things, to crush as far as possible, a practice so irrational in itself, and so injurious in its consequences. Can any one wonder that insane people are mortified and embarrassed in consequence of their affliction, when they are not only the objects of the wild amazement and staring wonderment of the crowd, but the subjects of the wit and ridicule of many thoughtless persons ! And so deeply do these things—the vampire devourers of the manly courage and imperturbed calmness of the subjects—eat into their very souls, that it is almost impossible for them ever to recover from the ruinous consequences of such influences. Indeed a man must have the insensibility of a statue, and the hardened indifference of a very abandon, who cares neither for the praise or shame of his fel-

low-man—not to be embarrassed, even confused, when passing such an ordeal. Men under these circumstances should be treated with unembarrassed cordiality, and independent familiarity.

But there are not a few who are ashamed of their insane relatives, and their affection and fidelity give way at once, before the public fact of the derangement of their friend, and they seem to exhibit their own supposed superiority of mind, by spurning the unhappy individual. There are noble exceptions—but I declare a shameful fact, when I say most people have at least a secret mortification from the mental aberration of their relatives. Here is found the secret of insane persons denying their affliction. They know it from the beginning. They may not recognize it in its true nominal character, but are conscious that their mind is failing, that there is something strangely wrong. For fear of being slighted, ridiculed and made sport of, they will struggle to conceal it, and resort to any scheme to keep up their usual appearances. So determined are they that it shall not be discovered, that they will seclude themselves at times, undertake great things, and be aroused with anxiety bordering on frenzy, when it is named to them in an accusing or degrading light. Under these circumstances, they will deny it to the death. Their throbbing wish that it were not so, their labor to conceal it, and frequent denials of it after a long time, fixes the fond delusion on the mind that they are rational and not mad. I never, however, found one, unless they had become id-

iotic, among scores with whom I conversed, but would, if kindly and sympathizingly addressed on the subject, admit and tell all about it. This was especially the case with the candid and truly honest of them. Nor did I meet with a convalescent case but dreaded contact with their former associates, lest they would jeer and make sport of their lunacy. The provocations that many of them encounter of this and other kinds, often produce fatal relapses, and they are returned mostly the incurable victims of consummate folly and wickedness. After being at home about six weeks, on being returned to the Asylum, a certain one was asked how he got back so soon. He answered, "they deviled me, and made fun of me so, and were so shy of me, because I had been crazy, that I could not stand it, and I got excited, and they sent me back." Said another one, who by the permission of the physician was besought by his brother to return home with him, "No, I will be treated as a lunatic; people will look upon me with suspicion, and will be shy of me, and I am not yet able to encounter this." Now these are not the notions of a crazed brain. It is truly as the Superintendent remarks, in a recent report, "a matter of surprise that recurrent attacks of insanity occur so seldom as they do, when we reflect that those who have been restored usually return to the places and circumstances in which their disease originated."

It is therefore a groundless opinion, prevalent in the community, that people don't know when they are becoming deranged. It may be true of



cases of delirium and mania from inflammation of the brain; but it cannot be true of those species of insanity that are embraced under the general term melancholic. Said an individual to another, who was complaining of his "strange feelings," and expressing his "horrible dread and anticipation of derangement," "Pooh! you crazy! if you were going mad, you'd know nothing about it." This is little else than "solemn nonsense." Strange, indeed, if he would know nothing about it, when he must suffer the most painful agony, and be conscious of incapacity to reflect and confine his mind as usual! Strange, indeed, if the tormented subject of impulses, fears and amazing thoughts, which to him are strange and wonderful, gloomy and exciting, should be ignorant of his condition, and be regarded as either hypocritical or "devilish," if he reveal his horrible anticipations, and unbosom his troubled soul to some supposed friend! They know it, and were their maddening knowledge of it properly appreciated by their confidants and advisers, and met with intelligent sympathy, instead of ridicule and suspicion, many a noble mind might be saved from ruin, and many a valuable life from an untimely termination. But their affecting to know it is often taken as an effort to feign derangement, to cover some wicked design: hence on this dark suspicion, they begin to harrass and torment their victim as a vile wretch, and soon hurry him on to the dread realization of his fears, and mostly to a suicidal termination of his burdensome life.



Now, in the Asylum they are free from all such murderous influences and tendencies, so far as possible. They are dealt with as sincere and afflicted persons should be, and no conduct towards them leads to the notion that they are deranged. Dr. Awl, in his last report, speaking on this subject says: "Neither do we shave the head, nor use the strait jacket in the treatment of our patients. In fact, we never owned this famous garment, or had one in our possession. Parental kindness and respectful attention are our governing principles, and a prevailing maxim with us is to avoid everything that might produce a feeling of degradation, as far as possible." The desire of friends is always observed, if possible, when made known, nor are the patients prohibited from receiving letters, as some suppose, nor do they have their hair cut off, as is believed by some. This is never done, but where absolute safety requires it.

While on this point I cannot but observe, that to arrest the insane person like an outlaw, and force him into prison as a culprit, is very painful and degrading to the excited and sensitive feelings of such, and as I have before remarked, very deleterious in its effects in most cases. Hence it has been the effort of the intelligent and humane Superintendent of the Ohio Asylum, to have the harshness and manifest improprieties of the law modified and changed, so as to be consistent with reason, and agreeable to the tender feelings of deranged persons. And why should there not be improvment in this feature

of legislation? Surely no class of citizens demand in their very condition, so imploringly judicious and affectionate or christian legislation on their behalf. In a majority of cases, neither force or imprisonment is necessary, but positively injurious. So erroneous are the general ideas of community in regard to deranged people, that the mere name of insanity strikes terror into nearly all hearts. This very fear and needless excitement, directly tends to harrass and drive the subject into a frenzy, on the principle previously shown to be true. So that this attitude of community towards them, and the previous treatment they received, generally creates the circumstantial necessity for force and confinement. Provocations should be prohibited by law, on the same ground that sane assault and battery is made an offence in law. If the law recognizes abusive language, insulting epithets, and taunting replies as palliative of the attacked one, and an excuse for his misdeeds under these circumstances, why not more sternly punish such as excite and provoke insane people, who are less capable of bearing it calmly. Both reason and humanity, as well as justice and experience, sustain this opinion; and the day is not far distant, when provocations and cruelty to this class of citizens, will be regarded and punished as a grave offence against the life and health of the sorrowing subject, as well as the real disturbance of the peace of community. As the chairman of a committee appointed by the legislature, to "digest and prepare a complete system of laws,

in relation to the safe keeping and management of idiots and insane persons;" Dr. Awl, from long experience and observation, objects to the present mode of sending them to the Asylum, "because its publicity—the arrest of the subject and the testimony which must be offered upon the trial, are all calculated to irritate a disordered mind, and increase its excitement and distress. And as an irrefutable proof of the propriety of the above remarks, I observe that when those who practice force in their terror and excitement, fail from harshness and attempts at deception to accomplish any thing; some single, judicious, candid friend, will by respect and fearless treatment, hold and sway at pleasure even a deranged mind. It is farther evident that the above reasoning is correct, from the fact, that when they are committed into the hands of a Sheriff, as unsafe and dangerous, a humane officer who understands human nature and can rule himself, will, after a little effort, manage and restrain them with ease and assurance, without chains or threats. Such an one, as would Mrs. Fry, referred to in my previous letter, will put them on their honor and self respect, and will excite them to self control and easy cheerfulness. Where such men are in this responsible station, much harm does not accrue to insane persons committed to their care; but where they are hasty, ignorant, and tyrannical as such officers often are, it is next to death to entrust one thus afflicted to their care. The physicians of the Asylum often bear testimony to the sad, and often fatal effects of a

violent, public arrest of the lunatic, imprisonment in a jail, and the cruelty practiced upon them by most jailors. Many are thus so terrified, and confirmed in their dread and aversion to their friends and fellow men, that all the kindness, candor and persevering attention of the Asylum physicians fail to gain their confidence, and consequently fail to effect a cure. Hence the treatment of which I speak is truly murderous, and is named in the Superintendent's reports, as a great obstruction in gaining the object of Asylum treatment.

There is another source of ruin and degradation to the insane, viz; being lodged in the county poor-house, a place for paupers, not for insane people; but more on this point in another place. In conclusion on this feature of treatment in the Asylum, I remark the kindness the patients receive, is seen in the fact that as far as practicable, their caprices and predilections are indulged. They are not crossed in their wishes, unless gratification would be unsafe, and positively injurious. What books and papers they desire to read they receive, what sports they wish to take they get, and what privileges they ask they are granted. They are denied nothing that is not really injurious and dangerous. They are not tauntingly told "no, if we grant thus and so, you will only want more;" but as the gentlemen boarders of a fine hotel, so are they waited upon and rendered agreeable. And as the precarious and whimsical appetite of our physically sick, by the kind and experienced nurse is

catered to as far as possible, so is the appetite of their mind gratified. This is necessary, as to cross and deny them frets and distresses them, so that the whole nervous system becomes shocked, and a cure rendered less easily effected. By any one who shows a willingness to accommodate them, they can easily be persuaded out of their improper desires and requests. This is quite different from the fretting course pursued by many, who deny them every request because they are insane, or grant desires with many ifs, and buts, and long delays. On the same principle they are not irritated and tormented, by being disputed with and drawn into contests of an exciting kind. It is rather a novel sight to see a man earnestly, violently, wrangling and arguing with an excitable "lunatic," about the orthodoxy of his notions, and the sincerity and realities of his feelings. A stranger witnessing such a scene, would be puzzled to tell which was the most insane; yet he would look with contempt on the one, and with yearning pity on the other. Such scenes have occurred in the case of most insane people, but they are happily exempt from all such ill usage in the Asylum. All this adds much to their comfort and chances of cure. Happy would it be for the numerous nervous and melancholic people of this age, did they get such treatment in social and domestic life. I should be happy could I succeed in securing it for them.



## LETTER XVI.

Patients not treated with suspicion—Mostly the butt of ridicule—Influence of suspicion on men generally—The insane influenced in the same way—Easily managed when treated with respect and confidence—The sad results of the opposite—Violent treatment excites violence—Case of Mr. M.—Force not necessary, motives must govern—Extract—Hannibal patients—James Mitchell—Remarkable case—Mrs. Fry, and Miss Dix—Sane persons often driven mad by treatment—Extract on this point—Mode of treatment among Quakers in England—Cases who will not eat—Occupation the secret of happiness—Children—Moral madness displayed—History of kindness—A monstrous error—Dr. Connolly on indifference to the deranged—Horrible facts—Humane discoveries of the French—Wonderful experiments of Pinel—Great success in turning loose long-confined mad-men—English officer chained for forty years—A French soldier—Suddenness of cures, some instantaneously, others in a few weeks—Remarkable cases in Ohio Asylum—A minister—The great principle of cure—Pinel's success.

As the treatment the insane receive in a well regulated and properly conducted Asylum, is the same they should receive from their friends and associates previous to their entering an Asylum, and as many would never have become publicly so but for the want of such treatment—"an ounce of preventive," being in such cases, as well as in bodily ills, "as good as a pound of cure,"—it is certainly of importance to all concerned to have correct views of duty and interest in the matter in question. I will, therefore, specify one more important rule observed in the Ohio Asy-



lum, in the treatment of the patients. It is this. They are not treated with suspicion. This is of great importance to the sensitive subjects of this great affliction. The influence of suspicion on these sufferers is not sufficiently considered by the mass of community, nor by physicians. The cold tempered, who cannot feel, and the selfish, and debased, who do not care for the contempt and suspicions of friends or enemies, cannot estimate the power such things have on the minds and feelings of those who are naturally and from disease so tender and susceptible. It is unjust, not to say cruel, that such should be the butt of the ridicule, and the common target for the pointed arrows of the unfeeling herd. In this feature of their treatment, is recognised the great principle on which reciprocal confidence is kept up in society. The great principle, of which I speak, is this. As a man is treated, so he will be. He will almost inevitably assume the character, and take the mould which the treatment of society implies and indicates. If community deals with a sensitive and high-minded person on the suspicion he is not trust worthy, but roguish, he will soon regard himself in the same light, and assume the identical character attributed to him. If Christians treat a fellow-disciple as a hypocrite, and as in a backslidden state, this very suspicion will fix on him the self-crushing doubt that will haunt him till, in his own mind, he will lose the power of saving faith, and cast away the beginning of his confidence. I need but refer to the experience and common observation of the reader, to obtain a response to the truth of

the above position. The influence of suspicious treatment drives many into chagrin, solitariness of feeling, and often into derangement, and suicide. Hence treatment on the opposite principle tends to produce self-respect, self-reliance, and a train of happy curative thought. In the Asylum, neither their honor nor capacity for proper action is doubted. To deal with them on the suspicion of their dishonorableness, or incapacity to conduct themselves properly, crushes them with intolerable thoughts, and harrassing fears. But it is the main spring of a cheerful and easy flow of feeling to treat them with respect and confidence. It is not a perversion of the sacred passage, "as he"—any person,—“thinketh in his heart, so is he,”—to apply it to these patients. For as they think and reason, in regard to any person or thing, so they are in their character and conduct in relation to that person or thing. If they have thoughts of respect and affection for a man, so they are to him, in their intercourse. If, on the contrary, they have thoughts of dread and consequent feelings of animosity to any one, so their conduct will be towards such. Nor are they insane in this respect, for this is not a symptom of derangement, else all are insane; for all act in a way corresponding to their settled conditions. And in these matters they are influenced about in the same way that people generally are. It is common to others, as well as to them, that, if you treat them with respect, they will reciprocate it, and, if with indifference and harsh-

ness, they will show dread and animosity in your company. As they are treated so they think, and as they think so they act. And the only difference between them and men generally, is, in the fact, that they mostly act precipitately without proper reflection, and with violence; while sane people by reflection and the control of their feelings, restrain and keep undeveloped till they subside, the same emotions.

The patients being treated without suspicion, tends powerfully to give them self-control, and to gradually influence them to a position wherein they are really deserving great confidence. For this reason, the physicians and keepers of this Asylum have very little difficulty in managing the numerous and variously affected subjects of their care. The greatest difficulty they have, arises from the baneful influence that the suspicious treatment of cruel friends, unskilful physicians, and ignorant officers, has had upon their mind. Deception and shams, suspicion and brutal force, arrested for a time in many, and in some forever, all the self-sustaining feelings of manly independence, and left them withering under the despair-clad, soul-consuming impressions, that they were not capable of doing any thing for themselves—that they were really what they were treated to be, and, consequently unmanned and hopelessly mad. Treated as though they were incapable of self-control in any respect, they soon lose all inclination, as well as conscious capacity to govern themselves, and speedily give up to the wild ravings, and violent

impulses of their excited minds. This is not an inherent feature of their derangement, but a sad result of the bad management they were subjected to. Treated on the suspicion that they were not to be trusted, some would sink into a state of distressing sycophancy, and others—a vast majority—be provoked and driven to the very position in unjust anticipation of which they were suspiciously treated. Treated as though they were dangerous, they, as would many others, assumed from the very treatment in question, a hostile attitude. Violent restraint in harsh words and brutal force, would excite to, and necessarily produce violent opposition. This is the natural and universal tendency of violence among men. Mr. M. of the county of H. when approached, by a friend or neighbour, with confidence and composure, would receive them with equal composure, and with his usual good feeling. But when approached with shyness and timidity, which implied that he was dangerous, and was to be feared—conveying a strong accusation of hostility against him, he would be agitated and excited by the painful suspicion thus thrown upon him, to have revenge, and violently hurl back the unmerited insinuation. This was before he was taken to the Asylum. The “grievous words,” of his relations, “which stirred up anger,” and their violent opposition to his desires and whims, and irrational force to secure his submission, only excited and increased his derangement, and reciprocal violence, until he became to them unmanageable, and from a

necessity, thus created, had to be confined. But, whereas time-disgraced and barbaric custom must have it, he was dragged off to the convict cell—the legal home of the hardened villain—the county jail, he was at once turned loose by the humane and skilful sheriff; and when put on his honor, and self-respect, and made to feel his manly-dignity by kind, frank, and confiding treatment, this same dreaded lunatic, sworn by relatives and neighbors to be dangerous to the peace of the community, had the liberties of a defenceless—but not a provoking family—and passed unattended through town, a harmless and friendly gazer, on the new and strange objects that presented themselves. Under such treatment he made sensible improvement in bodily vigor and mental calmness in a few days, and went to the Asylum in a favorable condition to reason, and reflect credit on the institution and its humane physicians. During his stay in the Sheriff's care, he betrayed no evidence of violence, only when his father or certain of his friends visited him; then the recollection of past harshness and neglect created the malevolent in him. But I forbear, lest further particulars should wound in a single instance rather than correct. I will just add, that had all our counties such a Sheriff, there would be no danger in committing deranged persons to their care, and their care would be a saving and cheerful retreat for many from the provocations and cruelties of their friends and meddlesome neighbors.

The case just cited contains the principle fea-



tures of ninety cases out of a hundred, in all their chief characteristics and susceptibilities; and shows what they are and what they can be made to be either for good or evil. It is known to every intelligent visitor of the halls of the Asylum, that to show dread and timidity in passing through among the patients, excites their contempt and rage. Nor is retaliation on such groundless, and, to them, insulting treatment, common only to insane people; for nothing is more mortifying and offensive to a pure and honorable mind, than to be treated with suspicion or contempt, or timid reserve, as though he were such a Churl and Nabal of a man as that no one dared to be familiar and easy with him. Even the great and pious Chalmers said, he could bear open insult and violent opposition; but contempt, cold indifference and suspicion, was more than he could bear without the keenest suffering. Indeed, every noble and pure mind must feel under such circumstances.

The point I wish to establish is, that force in the restraint and control of insane people is not really, but only circumstantially necessary. I mean, that if taken in time, and properly dealt by, such persons, can be governed by the great power of kind and mild words and influences. Taking them on this plan they are remarkably susceptible of being controlled. The insane must be governed by proper and powerful motives, and not by force. This is the fundamental rule, and the necessary principle in the safe and Christian treatment of these beings. Dr. Moore,



speaking of the inmates of Hanwell, thus governed, says, "Every one of these wretched beings who has sense enough remaining as to allow him to attend to his keeper, is controlled by moral motive. See the happy hundreds in their festival at Hanwell. Having a purpose to fulfil, for their own pleasure, they hold themselves in order, and co-operate with their fellows in promoting harmony and happiness; but the moment any one of them loses sight of the motive of self-control, some disturbance of his passions commences, the demon again takes possession of the man, and he must be hurried off to his cell until the evil, or diseased influence, works itself out by temporary exhaustion of the body." The very virtue of curative processes lies in the diversion of the mind from the cause of its trouble, and the source of its agitation. The mind thus finds rest, recruits its energies, and finds time to balance back to its healthy position. Hence to quarrel with, and censure one for his insane notions, is but keeping the harrassing and crushing thoughts heavy on the mind, and about as rational as to upbraid and condemn a man for his wild and monstrous dreams.

The insane mind must be influenced by considerations and influences external to itself. Even a sane mind will grow imbecile and diseased unless occupied and operated upon by healthful influences. On the principle of exercise, by proper influences being brought to bear upon the mind, idiots or those "born simple," are educated to a wonderful extent. On the other

hand, improper influences will develop the mind insanely. Now to operate the mind in a healthy way, as before said, is the only cure for it. How I would rejoice if all would study this simple truth, and apply it—who has not read of the Automaton soldier, familiarly called “the fool of the regiment.” He belonged to one of the English regiments, and moved and acted per force. He was the note of every one’s sportive, or cruel observation, for years. At length, he was removed to a certain Armory, where he came in contact with an interesting little child. The sweet little angel, not yet acquainted with the arts of cruelty, and the iron principles of selfishness, took a fancy to the simple one. It struck a vein of goodness and intellectuality in the poor fellow’s soul. He had something now to gain his love and attention. He played with the child, and its innocence and unsophisticated kindness, worked like magic on the soul of this “fool,” and the man was soon developed, his stupidity brightened into attention and aptness, his furious disposition vanished under the touch of kindness, and a few years made such a change that his old associates scarcely recognised him. Intelligent and persevering kindness can break the fetters that bind the idiot’s soul, and cause it to enjoy true happiness. This is power indeed. The case of a James Mitchel—“who was without speech, sight, and hearing, but not without affections,” is a remarkable case of government by judicious treatment. He was about fifty years of age when Dugald Stewart, an English philo-

sopher, read a paper concerning him, before the Royal Society, in which he states that "his sister could communicate her wishes to him, and the wilfulness of his impetuous disposition yielded with the docility of a child to the touch of her loving hand." Harshness or force would have made him rave like a maniac.

I have already referred to the influence of Mrs. Fry, the great European philanthropist and reformer in the wide field of mental derangement and suffering. Her soothing course, and astonishing influence and success among the insane is proof and illustration enough. But the success and reforms effected by our own Miss Dix, the great American philanthropist in this department, is further proof and illustration. Before the memorable era of kindness in treating the deranged, it was a common thing to drive persons mad, by unkind and cruel treatment. It was a frequent thing to declare persons insane to get rid of them, or to obtain their property, and then by cruelty, and various deprivations, drive them mad. Said a Nobleman of England, when being dragged off to a "private mad-house," sworn by two hired physicians to be insane, to secure his property, by enormous expenses to be paid for his keeping; said he, it will require all my wits and most unremitting watchfulness to contend with the evil that has overtaken me." "I have read," says he, "of the foulest conspiracies being carried to the most terrible issues even in England against the sane, on the ground of alleged madness. Some have

died from the brutal usage they received in the cells of a mad-house. Others, of a delicate and sensitive spirit have been driven to that very state of mental derangement, which was falsely certified against them." Thus the state of mental health is affected by treatment. Hence, while ill-treatment drives sane people mad, and makes insane people ferocious, kindness mixed with firmness will restore them. The following extract from a work of great merit is here in point.

"There are few subjects which show humanity in a worse point of view than insanity and its Asylums. Whether the long prevalent absurdities in the treatment of mental maladies, the cruelties for ages perpetrated by the superintendents of mad-houses, or the indifferences of relations be considered, the inference against civilized man has been extremely unfavorable. It would seem as if society had united in a common conspiracy to get rid of the insane, and to fling them into oblivion; to get them out of sight and out of mind as completely and rapidly, as if they were really diseased. But the result of this apathy came to be a corresponding reaction; and since the point of reform applied itself to the investigation of this class of abuses, a rapid movement towards amelioration has commenced."

"Amongst the first exemplifications of the ameliorated system in the treatment of the insane, that of the retreat of the Quakers of England merits especial mention. This establishment is situated about a mile from the city of York, upon an eminence commanding the adjacent country;

and the great principle on which it has been conducted is that of kindness to the patients. It does not appear to the Society of Friends that because a man is mad, that he is to be considered in a state of complete mental degradation, or insensible to the feelings of kindness and gratitude. When a madman does not do as he is bid to do, the shortest method, to be sure, is to knock him down; and straps and chains are, where the system prevails, the easiest and ordinary applications. But at the retreat the interest of the patients rather than the ease of the keeper is consulted, and to aim at the government of the insane by creating in them the kindest disposition towards those who have the care and command of them.

“The safety of those who attend upon the deranged, is certainly an object of importance; but it is worthy of inquiring whether it cannot be maintained without interfering with the recovery of the patient. It was also another subject of inquiry and experiment at the retreat, whether the extensive practice of coercion did not arise from erroneous views of the character of insane persons; from indifference to their comfort, or from having rendered coercion necessary by previous unkind treatment.”

“The power of judicious kindness over this unhappy class of society is much greater than is generally imagined. It is not too much to say of kind treatment, that

———“She can unlock  
The clasping charm, and thaw the numbing spell.”



In no instances has this power been more strikingly displayed, or exerted with more beneficial effects, than in those deplorable cases in which the patient refuses to take food. Some patients at the retreat, who refused to partake of the family meals, have been induced to eat by being taken into the larder, there allowed to help themselves. Some have been found willing to eat, when food was left with them in their rooms, or when they could obtain it unobserved by their attendants. Others, whose determination was stronger, have frequently been induced by repeated persuasion to take a small quantity of nutritious liquid, and every breach of resolution when overcome by kindness, was found to weaken the power and disposition to resist."

Dr. Moore, on this point observes, that "even in a reformed mad-house, occupation is the secret of enjoyment; for, however whimsical the delusion, or however impetuous the passion, it may be diverted or innocently gratified by one mind gaining the attention of another. It is by partially yielding to the mistaken interests that absorb the disordered mind that we persuade and acquire the power of conducting it to right associations. It is by a demonstrated concern for the well-being of others that we secure their affections." What the same author says of the government of children will apply with equal appropriateness to the insane. He says, "the system of excessive restraint is therefore unchristian, because it is unnatural; for christianity is not opposed to nature; it is not violence, but a



superior influence in correspondence with an inferior. It is a spirit that subdues by possessing the will. The government of fear and force is the plan of every imaginable hell where each evil begets a greater, and terror and hatred torment each other."

He observes in another place, that "threatening and violence are the only arguments of those who obey not the law of God. It is but the depraved policy of hypocrites and cowards, to resort to such means. Every generous mind can feel the force of generous motives." Again, if an insane waywardness may be arrested, and the charmed mind be led back to the path of sobriety and reason, by the gentle hand of wise, firm, and indomitable kindness, how mighty and commanding must be that charity which is the spirit of christianity, when made to influence as it ought all the relations of life. This alone has a touch of efficacy sufficient to dispossess wickedness of its wilfulness, to attract the urgent soul from its chosen misery, and to conduct it to peaceful activity. And if we possess not this spirit, we are not philanthropists, but madmen, and have no more right to our own way than the inmates of Bedlam, since without it we cannot rightly co-operate with others for mutual good." I will just add, there is mostly more moral madness displayed in the treatment of the insane, than the mental madness exhibited by the deranged. Which is the more censurable? The history of kindness to the insane will further illustrate the point, that force is not really necessary in the

management of the deranged. These extracts will show also, the monstrous error that the deranged are dead to all capacity to feeling, or of intellectual, or moral exertion. It is quite the reverse; and their sensations are painfully alive, and keen in the suffering of anguish and sorrow. I have seen them writhe under supposed contempt while a word of kindness and respect would kindle the whole countenance into an expression of joy. Does not their condition, then, appeal to our highest sympathies?

“Majestic, though in ruin.”

“It is remarkable and very humiliating, the long and tedious mode by which we have arrived at the sounder practice in the treatment of the insane. The whole history of the world until the era of the reformation does not afford an instance of a single receptacle assigned to the protection and care of these unhappy sufferers, whose malady was looked upon as hardly within the reach or hope of medical aid. If dangerous, they were incarcerated in the common prisons; if of a certain rank in society, they were shut up in their own houses under appointed guardians. Chains and whips, darkness and solitude, were the approved and only remedies. The practice descended to our own day, and Dr. Connolly, that great and enlightened philanthropist, states that he has witnessed humane English physicians daily contemplating helpless insane patients, bound hand and foot, neck and waist, in illness and pain, and in the agonies of death, without

one single touch of compunction or the slightest approach to a feeling of acting either cruelly or unwisely. They thought it impossible to manage insane people in any other way.

The honor of the humane discoveries in the treatment of the insane, and the first practice of them belong to the French. It is to the genius and enlightened feelings of their professors, that we owe such mighty advances in the science of mental disorders. Some improvements were attempted in the early part of last century; but it was reserved for the celebrated Pinel, in the centre of Paris, in the very moment of the reign of terror, to achieve a work, which, for genius, courage, and philanthropy, must forever rank him among the very first order of men. What did he do? Listen to a paragraph or two of the narrative: "Pinel undertook what appeared to be the rash enterprise of liberating the dangerous lunatics of the Bicetre. He made application to the Commune for permission. Couthon offered to accompany him to the great Bedlam of France. They were received by a confused noise; the yells and angry vociferations of three hundred maniacs, mixing their sounds with the clanking chains and fetters, through the dark and dreary vaults of the prison. Couthon turned away in horror, but permitted the physician to incur the risk of his undertaking. He resolved to risk his experiments, by liberating fifty madmen, and began by unchaining twelve. The first was an English officer, who had been bound in his dungeon forty years, and whose history every body

had forgotten. His keepers approached him with dread; he had killed one of their comrades by a blow with his manacles. Pinel entered his cell unattended; and told him that he should be at liberty to walk at large, on condition he would promise to put on the strait waistcoat. The maniac disbelieved him, but obeyed him mechanically. The chains of the miserable prisoner were removed; the door of his cell was opened. Many times he was seen to raise himself and fall backwards; his limbs would give way; they had been fettered for forty years. At length he was able to stand, and walk to the door of his dark cell, and gaze, with exclamations of wonder and delight, on the beautiful sky. He spent the day in walking to and fro, was no more confined, and, during the remaining two years which he spent at the Bicetre, assisted in the management of the house."

Let the reader reflect on this thrilling account in the light of many remarks I have formerly made, and it will appear clear that I have not penned my thoughts without ground, or in mere personal feeling. I continue the interesting history.

"The next madman liberated was a soldier of the French guard, who had been in chains ten years, and was the object of general terror. His disorder had been kept up by cruelty and bad treatment. When liberated, he assisted Pinel in breaking the chains of his fellow-prisoners. He became immediately kind and attentive, and was ever after the devoted friend of his deliverer."

In this instance, as in many others of a similar character, is shown not only the power of kindness in the removal of mental disorders, but the suddenness or instantaneousness, with which deranged people are often restored to their reason, and those who are made ferocious by circumstances, made to possess and exhibit the mildest and most friendly dispositions towards those who engender and develop these feelings by judicious kindness. Under such genial and soothing treatment as now mostly prevails in Asylums, it is quite common for very bad cases to recover in a few weeks. One case, a physician, was sent away recovered from the Ohio Lunatic Asylum in "three weeks after he left home." A shock of terror or fright will often rouse up the nervous system, and relieve the mind immediately from its derangement. Such an event seems to bring the mind back to a state of unmixed consciousness, and wake up the power of reflection, which in insanity is gone or partly disabled. The case of a Mr. B. in the Ohio Asylum, who supposed himself to be God, illustrates this point. No argument could remove his hallucination; to dispute his honesty or contradict his word on the delusion, would irritate and enrage him. But when the strange physical sensations accompanying the dread approach of death, began to steal upon him, his delusion began to vanish, and when physical disease fully prostrated him, his mind was influenced to soundness by this bodily change; and calling the Superintendent, he said, "Oh! Sir, I am not God, I must die."

He became rational, died in his right mind, in the good faith he possessed and practised previous to his derangement.

While digressing I will introduce another instance or two, to show how suddenly one may be cured of derangement of mind. A minister of great energy of character, and tact in his work of conducting revivals, after a laborious tour of meetings, during the winter, began to fail, and, on meeting much abuse, and jealous opposition, became deranged. His insanity continued unabated until the "fourth of July" following; when, on the sudden going off of a cannon near him, he was so powerfully shocked, that he exclaimed, "I am well," and was sound from that moment. This is somewhat remarkable, but a proof that derangement is a matter of consciousness, and a cure always realized by the subject.

A certain young lady, disheartened and deceived, neglected and abused, became tired of life, and in her melancholic fits, would walk the lonely banks of a creek of water, meditating and intending her own destruction. On a certain occasion, a friend unperceived approached and plunged her into the deep water. The fright, shock, and pain of nearly drowning, effected her cure, and drove forever the idea of self-destruction from her mind.

A lady of some distinction and intelligence, in one of the Eastern States, became disgusted at life, and resolved on suicide; she set her own clothes on fire, and the pain of burning shocked her mind back to its sane balance, and, reflection



returning, she sorely lamented her folly, and, living a few days, she explained the cause of her melancholy, and the fact that she thought not of the pain when she did the deed. But the sudden physical change restored her mind to healthy action. I will have occasion to note this case again. Many such instances might be given.

Thus the well known adage is verified, viz : "what will make a well man sick, will cure a sick man ;" what will produce insanity in a nervous, exciteable person, such as shock, &c. will often cure it. Another remark I would here make is, that the great principle on which cures are effected, in general, is presenting to the troubled mind what is agreeable and diverting, and not ruffling its already agitated surface, with what is dreaded and disliked. This will wear down any sane person to a greater or less extent; its effect is proportionately worse on the deranged. To gratify or gradually and most kindly dissuade from a wish or desire, if it be improper for the patient, is the only way to save them from being worse or cure them. To oppose and force them to what they dislike is next to ruin. It often proves forever fatal. How careful should persons be to study the application of the ordinary principles of human nature to these extraordinary cases.

But I resume the extract commenced above. "The results of Pinel's views and efforts were beyond all expectation. Tranquillity and harmony succeeded to tumult and disorder; even the most furious maniacs became tractable

This enlightened and benign system passed from France into England, but was of slow growth. The public at large, our legislatures, the medical profession, dreamt not, that while they had health and intellect, that it was their duty and interest to deliberate concerning the condition of the insane, those unhappy persons who are outcasts from all the domestic and social affections of private life, from all its cares and obligations, and who have no refuge but in the laws. It was not thought that the days of the incurable could be soothed, or that many sufferers might be restored to health and usefulness. It was not thought of seriously enough that the sound mind to-day, might be the subject of mental malady to-morrow; that causes as slight as they are often sudden verging through every degree of intensity—a fall, a fever, a reverse of fortune, a domestic calamity, may do the mournful work. Previously to 1825, there was no power in England of punishing the keepers of lunatics for any offence. There was also great laxity in the signature of certificates, only one being deemed sufficient and it often signed by a person not qualified. There was no power to discharge any patient who might prove of sound mind. Pauper lunatics were sent without medical certificates. But a brighter era has dawned, and much has recently been done in the old and new world for the comfort and restoration of the wretched subjects of insanity.

## LETTER XVII.

The hobby theme—The problem of cruelty to the insane solved—Man often more cruel than the brute—The insanities of the deranged—The young girl forsaking her mother dying of cholera—But relatives forsake and abuse the insane—This question decided by facts—Idiots always the butt of ridicule—The light in which the insane are viewed—A revolting scene described by Dr. Olin—Equally shocking in Europe and, in some respects, the United States—Numerous facts and abundant testimony from many witnesses—The “Maniac Clown,”—A thrilling case—Instances in the Ohio Asylum—A scene in a state prison—Auburn, New York—The inference from the labors of Miss Dix—Cruelties to the insane in poor-houses—Instances and various reflections and reforms suggested—Do relatives often maltreat the simple and insane?—The question answered—Their language to them and about them—Their miserable fare—Instances of positive abuse—The physician’s case—The imprisonment of the insane—A horrible thing—Bethlehem Hospital—England—An incurable case—Pollock’s lunatic—Job’s complaint—The world’s motto—Decoying the insane to the Asylum—It is wicked, ruinous and never necessary—The true course—Two cases—The physician’s opinion.

I have often stated that deranged people were the subjects of ill treatment, and positive abuse, and have incidentally referred to some instances in proof. I hope I will not be considered too sanguine in devoting this letter to a more direct consideration of this revolting theme. I blush to record facts so dishonoring to humanity; but the public mind, so apathetic on this important mat-

ter can only be aroused by naked facts. This subject seems almost a hobby with me, but nothing will serve to shame the hard-hearted, and cruel, or stir up the generous and intelligent, to defend and save the sufferer, but a presentation of the facts in question.

Why it is that insane persons, both in the forming as well as in the mature state of their affliction, meet with cold neglect and often cruel abuse from their fellow men; and not unfrequently from relatives and friends, is a problem only to be solved by the fact that man is fallen and sinful, and is in many respects worse than the brute. Cruelty shows itself in no way so cruel, as when it wreaks its venom on the suffering and unfortunate. The very thing that is often the occasion of this cruelty, ought to excite the pity and kind offices of every one. But the reverse is the case. I speak of the singularities, irregularities, and likes and dislikes of the insane. These are inseparable qualities of their affliction, are the evidences of their pitiable condition, and are the speaking tongues that plead before a cold and cruel world, for sympathy and attention; but their mournful plea is seldom heard. As well might a fever—the cholera—or the small pox, with their attendant peculiarities, and frequent unpleasantness, be the occasion for the derision, neglect, and positive abuse of the suffering subject. During the prevalence of the cholera in a western village, a daughter ran away and left, to die alone, and uncared for, a widowed mother. Dread of the scourge, and love of life,

overcame her regard for a lonely dying mother. Yet the papers were loud in the denunciation of the cruel conduct of the frightened girl. But friends may neglect, and associates abuse the idiot, or the insane one, and no voice is raised, no pen is wielded to correct the wrong or shame the doers of this horrid deed. If perchance one speaks out, and exposes to light these horrid crimes, the guilty will rage, and the majority of men will say, "he is crazy; and it cannot be true." But the question at issue must be decided by facts.

I will call the reader's attention to a notorious fact, which has not escaped his observation. Who does not know that if there is an idiot in the neighborhood, he or she is the laughing stock of nearly every one. The cruel school boy throng gathers around the miserable one, and with blows, taunts, plucks, and various annoyances vex and torment the victim of their savage sport. Nor is this all; for every corner is crowded and every door full of thoughtless spectators enjoying the sport, and amused with the idiotic antics of the suffering wretch. Thus parents connive at and foster such feelings and conduct in their children, transmitting from generation to generation the inhuman practice. I was in a village not long since, and a poor simple boy was said to be nearly killed by a herd of hyena lads, who chased, stoned, and abused him in various ways. At another time, in the city of churches, and literary and benevolent institutions, I was shocked to see "old Joe," as he was called, feeble, grey headed and ragged, tormented almost to phrenzy by children

tagging him, as they termed their cruel sports, and enjoying with great zest the real sufferings of the wretched imbecile.

Go, too, unto a family where one is idiotic, and see the deprivations, the necessities, the harshness, and abuse the poor unfortunate is doomed to endure; and blush for humanity when you learn the glomy fact that parents, brothers and sisters are the daily tormentors of the afflicted one! I could point to instances, the bare mention of which ought to throw a merited stigma on the name, and raise the honest indignation of every generous, honorable person against the perpetrators of such disgraceful acts. Why this unjust animosity of relatives towards their idiotic friends? It seems as though they felt dishonored by them, as if they could help their misfortune vent their fury upon their senseless heads. How anxious too relatives mostly are to get rid of the trouble and expense of keeping and providing for this class of beings, whose very condition demands not their neglect or abuse, but pity and the kindest attention.

What is true of the treatment that is received by idiots, is just as true of the treatment received by those who once were rational and accountable, but have become insane. The "harmless" portion of this class of sufferers, who are allowed to "run at large"—language appropriated to the restraints and liberties of beasts—are the butt of the ridicule of all classes, and a common source of fun and sport. How seldom are such kindly noticed, and respectfully treated? The other portion of this class, by being provoked



into rage and settled hostility toward their fellow men, are disposed of by being sent to the poor-house, jail or asylum.

The following is an extract from Dr Olin's "Travels in the East." He says, "No traveller should visit Cairo (in Egypt) without visiting the Lunatic Asylum, which is situated in a very crowded part of the city, near to the Turkish bazaar. It is not an extensive establishment. I saw only a small portion of it, which I was assured, however, was a fair specimen of the whole. It occupies a quadrangular edifice, which encloses an open or unroofed court. Into this court we were conducted through a long narrow passage, itself no part of the Asylum, but rather a public way, at least, for a part of its length. Having entered the court, we were in the midst of the establishment, surrounded by the keepers and the patients. The patients were confined in cells, which are entered from the court. The cells are very small, but little more than three feet high, and with the exception of the faint light which shines through the grated door from the court, perfectly dark. The court itself is very imperfectly lighted. The entrances to these dungeons are not much larger than the mouth of a common brick oven. The unfortunate patients—they would more properly be called victims—were seated or recumbent close to the iron bars which shut them in. They had not room to stand. A heavy iron collar was locked around the neck of each. To this a chain was attached, which passed through the

grate and fastened to a staple in the court. One of these poor wretches was quite naked, having thrown off the scanty rags that constituted his only covering. All were nearly in a state of nudity, and disgustingly filthy. The foul styes in which they wallowed sent forth a horrible and sickening stench, which made our visit short, and our inspection superficial and imperfect. I saw enough, however, to satisfy me of the unspeakable horrors of the place, and I left it deeply disgusted and sick at heart. I never beheld such a sight before; and I would fain believe that the world does not contain another such spectacle of horror. I thanked God for the blessed influences of Christianity, which have banished scenes like this from so many lands, and offered a fervent prayer that its humanizing power might speedily be felt in these ends of the world. I have been told that these poor creatures are subjected to a discipline in keeping with the abominations I have enumerated. If they fail in obedience or good order, the keeper seizes the chain which is attached to the iron collar around the neck, and drags them up to the grate, where such chastisement is administered as passion, or hardened and cold-blooded cruelty may dictate."

Here is a horrible picture, the sight of which chills the blood, and shocks the sensibilities of every man of common feeling. But, says the reader, the scene is laid in a land of darkness and idolatry. This does palliate the abominable enormity a little, it is true. But it is not confined to Heathen and Mahomedan countries, for

equally shocking scenes are to this day to be witnessed in many of the European countries, and, it is believed, in many of the asylums of this country.

Lest I be regarded as making wild and unreliable statements, I will here introduce a few statements from high authority.

"I visited," says Sir A. Halliday, "a few days ago, the cells of the Edinburgh Bedlam, in company with Dr. Spurzheim. We found fifty-four individuals in that abode of misery, two-thirds of them females, having had scarcely a sufficiency of rags to cover their nakedness, and even the shreds that remained appeared not to have been cleaned for months. In a distant cell we discovered a woman worn out by the violence of her disease, stretched on a straw pallet, and sinking rapidly into death. A rat was perched upon her bed. I will not say that the animal was mangling the exhausted body of the dying maniac, but the sight was horrible. Spurzheim exclaimed, 'that palaces were provided for the greatest villains and disturbers of society, while these unfortunate beings were left in misery; and I am a living witness that the swine of Germany are better cared for.'"

"At the White House, Bethnal Green, the custom was to chain the unfortunate inmates every Saturday evening, at four o'clock, and leave them so until eight on Monday morning." In 1827, a Mr. Hall visited the Infirmary of this establishment, and found it so filthy that he could not breathe in it. "I was obliged," says he,

“to hold my breath, till I took a short survey of the room.” The evidence of John Nettle is scarcely to be credited in a civilized community. Says he, “when Mr. Warburton came to have the infirmary cleaned, I turned the straw out of the cribs, and there were maggots at the bottom of them, where the sick lay.” The above testimony was taken before a Select Parliamentary Committee appointed a few years since to consider the following question, viz. “Whether a large portion of these wretched persons, comprehending individuals from every rank in society, should be restored to the condition of human beings, or left to languish under sufferings that have no parallel but in the atrocities of a slave ship, or the dungeons of the Inquisition; stripes, fetters, cold, darkness, solitude.” Reform has commenced, and rapidly progressed in all these Asylums. But as before said, much brutality and barbarism still prevails in these places. In Bangor Lodge, a Mr. Godfrey made examinations and testified as follows. Obtaining entrance with great difficulty into some private cells, he says, “when the door was opened, I went into the passage, and I found four cells, each about eight feet square, in a very horrid and filthy condition. the straw being saturated with wetness, and nastiness of the most repulsive condition.” Yet these cells were occupied at night by *females*! Giving cases, Mr. Godfrey says, “There was another case that affected me much; it was that of a clergyman, reduced to indigence in consequence of his mental complaint. But he had at

times, and of some length, intervals of rationality. At these times, when capable of understanding any thing that was done to him, he was repeatedly exposed to personal indignity, and on one occasion was inhumanly kicked down stairs by the keeper, in the presence of his wife." In the women's apartments, equally shocking scenes occurred. "One of the side rooms contained about ten patients, each chained by one arm or leg to the wall: the chain just allowing them to stand up by, or sit down on a bench. Their nakedness was only covered by a blanket thrown over their shoulders." In another room, "they were naked and chained;" "one was in that state, by way of punishment, yet she talked rationally to us, and complained of the want of tea and sugar, and lamented that her family, though respectable, (?) neither came to see her, nor supplied her with little necessary comforts." Shame on brutal humanity! and yet a man is considered insane, if he avers that friends are often neglectful of their insane relations. This last testimony was taken by the above committee in 1815, in the nineteenth century! I could, but need not extend these horrible recitals.

I will add the testimony of a traveller, who visited an asylum in England, and reported particularly the case of the "maniac clown." Speaking of this interesting and lamentable case, Mr. J. H. Brown says: "The keeper coming to cell No. 13, stated, "here we have a strange prisoner!" A prisoner indeed! "In the room," says Mr. Brown, "was a man who moved not



at our entrance; he was like all the rest we had seen, chained by the wrists to the floor, rendering it impossible for him to move more than was required in sitting, or lying on the coarse bed beside him. He, like the rest, was sitting crouched on his iron and immovable stool!" I ask in the tender name of humanity, and speak to my reader's heart, and ask, if this is not enough to drive a rational man to madness? The thrilling history connected with this man's derangement, I will refer to again, merely stating here, that it was developed by the accidental death of his only child, a lovely little daughter. I will here introduce an extract or two from this traveller's own account of the lamentations of the "maniac clown." When the keeper rudely touched him with his stick, "he lifted up his haggard face, and sadly said to the keeper, 'why do you come here again to make a show of me? You tell me and those who come to see me, that I am mad! Do you not fear me? Yes, and so you chain my arms, and hands, and feet, so that I cannot lift them up. But look ye, there is one thing you cannot chain; you cannot chain my memory; chain that; keep that dread form from before me; let me not hear the voice that rings forever in my ear, and you may chain and load me down, and I will thank you for it.'" See the deep sorrow that filled his daily cup, and yet there is ignorance and inhumanity enough in many a heart to laugh at the moans, and expressed grief of the insane, as though they had lost all feeling. Thank heaven, neither insanity



nor its awful sufferings, will ever enter the pure and peaceful climes of Paradise.

“Come near me,” he said, beckoning, “come nearer, no, not you, I fear you,” and shuddered as the keeper approached him, “I fear you, for your eye strikes a terror to my heart, and that and the form of my child before me is all I dread.” “Speaking again to me,” says Mr. Brown, he said, “come and I will tell you of my child, my little Mary, my own pet child—I’ll tell you how she died.” Here is tide of true affection flowing out, in the sad remembrance of the past. Yet, the notion is common, that the insane have lost all affection! The reverse is the fact.

Commencing his melancholic rehearsal, he said, “Days I know none, and nights linger round me ever; well, long ago, before I came to this dull and gloomy place,” &c. then related the thrilling event of his Mary’s death, and closed with these touching words: “I could have wept once, but now my eyes are dry, and I have no tears to shed. Men tell me, that she lies beside her mother’s grave, and that for many hours they could not separate us, but I remember nothing of it, and am sure it was not so. But they brought me here to this dark place, and shut out the bright light, and will not let me listen to the songs of the birds, or smell the fragrance of the flowers; they chain me down, ay! load me with double manacles, as these; when they have barred the door, ay! they cannot close it to my Mary.” I close this painful recital, my

heart shrinking as I trace the extract, and beg the reader's pardon for breaking off so abruptly.

Let the reader think of this lonely maniac, childless and without his bosom companion, with all the feelings and affections of a husband and father, keenly alive to his situation, chained to the floor, in a "dull, gloomy place," sitting on "an iron, immoveable stool," perpetually behind a massive, grated door! Reader, don't push the scene away: if you cannot bear the imagination of it, how do thousands suffer the constant reality? Look at it, and thank God for your reason, and vow on the sacred altar of humanity and religion, never to slight or abuse the maniac, but do all you can to cure and render him happy.

The foregoing scenes occurred in Europe, but in countries equally enlightened with this; and shows that even in civilized life, man has a hard and unfeeling heart. But even in this happy land, cruelty is often practised upon the insane, in our asylums. It is mostly done, however, by the "keepers," in the absence of, and contrary to the express orders of the physicians and superior officers. I will relate one instance which came under my own observation. It occurred in the Ohio Lunatic Asylum, which is so notable for the indulgent humanity of its treatment, where the greatest kindness is the rule, and severity the exception. An interesting young man, who had not been permitted to leave the hall much, on account of his anxious state of mind about home, &c. was allowed to go down one evening to prayers. When returning, at the foot

of the stairs, he refused to go up to the hall, alleging his desire to go home, as the reason. He was roughly seized by several of the hall tenders, and forced up the passage, pulled part of the way by the hair, and was kicked, his head violently knocked on the floor, and was severely beat with their hands. Perhaps it appeared worse to me than the reality, but it seemed to me to be cruel indeed, and I wept to hear him beg so piteously, and promising so humbly to "behave," saying in tones that touched my heart, "I humbly ask all your pardons." What touched me the most tenderly, was his crying so mournfully afterwards, and calling on his mother. I mourned to think of my lot, and prayed kind heaven to pity these "children of sorrow." It frightened the unhappy wretch for days, and did him great harm, making him dread his keepers, and think he "was among thieves and robbers." His agony seemed to be intense, until the vivid recollections of the event passed out of his mind. Such brutal force was unnecessary, and ought to have been avoided. It is said, such scenes occasionally occur, even in this asylum. I never witnessed but one similar to it, and know that the superintendent and other physicians allow of no cruelty towards the patients; hence the hall tenders or keepers conceal any cruelty they practise, well knowing that habitual unkindness on their part would not only subject them to censure, but to removal. True, the cruelties may not be so base, or brutal, in this country, but are none the less enormous, being practised in

the midst of the light and privileges of science and Christianity. Let the annals of the "mad-houses" of France, England and the United States, be scanned, and all doubt will be removed as to the correctness of the above statements. Nor can we boast of great superiority in the United States over Europe and other countries of the world.

I here introduce an extract from the third report of the Prison Association of New York. An eye witness describes the horrible scene. "At a late hour one evening I had occasion to pass through the prison kitchen which has a stone pavement, always cold and wet in the evening, being washed off just before closing the prison. This was in the fall or early part of winter. There I beheld a naked and emaciated lunatic, resembling very much an anatomical preparation, standing in the midst, on this cold pavement, near a large reservoir of cold spring water. The principal keeper, his son, and an assistant keeper, were making a last desperate effort upon the nervous stamina of this poor wretch, to satisfy themselves and others whether or not he had been for several months feigning insanity to get rid of work, and during which time he had daily encountered some of these suspicious tormentors, with their whips, cold, water, strait jackets, &c. All to no purpose. He had never shewn the least evidence of returning reason." May I whisper in the ears of those suspicious tormentors of the deranged, herds of whom may be found pursuing every victim thus afflicted, to

remember that there is a just and holy God, whose "tender mercies are over all his works," and who will measure out to every man the measure that he metes out to his fellow men.

"The assistant-keeper stood before him, holding a bucket of cold water inclined and resting on his knee, with the other hand he was throwing water with a pint cup into the convict's face, with all the force and dexterity in his power. The poor wretch was gasping and struggling violently for breath, and turning his face from side to side, to gain, if possible, a brief space to breathe. In this, however, he was often thwarted by the dextrous side throws of this fiend of hell. He was so nearly suffocated that his face and neck became purple, or a kind of lead color, and his eye-balls were forced from their sockets to a dreadful extent. From the other two of this trio he occasionally received a full bucket of this cold water dashed over his whole body, his whole frame shaking violently from the chill; but the poor creature could utter no complaint; it was not in his power to send forth a shriek, much less to speak. I interceded, and after a few minutes they desisted, put on him his tattered shirt, and stowed him under the stairs, enveloped in two or three half wet blankets, to enjoy the reaction, if indeed there was enough of vital heat left in his mortal body to produce it. I believe the poor fellow received no further punishment for the crime of being deprived of reason, but he was soon after taken to the hospital, in an incurable state of consumption, where he

lingered a few months and died an idiot. He was the only son of a widowed mother, a youth of about twenty-one years of age."

What a spectacle! what a scene to occur in the prison of a Christian state! What a Satanic mode of discovering whether a miserable lunatic was really, or only feignedly insane! This is not the first case of the kind that has occurred in the State prison at Auburn, New York. Our county and state prisons often present such inhuman scenes.

Let me present the following question, why is it that people are so inclined to suspect deranged persons for hypocrisy, for feigning insanity? Let the query be answered, and who will dissent from the position of this letter.

In view of the above facts, and many others which might be named, is there any wonder that Miss Dix visits our prisons and asylums to drag to the light these horrible cruelties, and arouse an indifferent people to the sufferings of the poor and afflicted? Is it any wonder that she memorialises our legislatures to devise means and enact laws to defend and provide for the wants of the deranged and others? The wonder is that the ministry does not look into these dark scenes, and thunder the warnings and threatenings of Jehovah, in the ears of the perpetrators of such merciless deeds. Ought not ministers and christians to be like their master? Did Christ ever sneer at the insanities of the deranged? Did he ever reproach and torment the lunatic for his strange infirmities and bitter woes? It is the characteristic work of



Satan to torment the mind and harrass the soul. How degrading that man should make him an exemplar ! While judicious kindness in many of our state asylums is by no means abundant, many others of our states have no retreat or Asylum for this outcast and neglected class, at all. Even Pennsylvania has made no commonwealth provision for her insane citizens until recently. This apathy, this shocking negligence is a dark spot on her history ; she has a dishonorable association with other states equally delinquent in this respect. If negligence of the wants and rights of others be a cruelty, then the evidence of cruelty lies hard against many of the states of this confederacy, and against many of the different communities of each state. There is another species of cruelty practiced, and under other circumstances, upon this class of sufferers, which I will here mention. I speak of the scenes which occur at our poor houses. In these homes of wretchedness and poverty, may be seen nearly all the forms of cruelty, the cruelty of ignorance, and the cruelty of passion, and the cruelty of the authority vested in the presiding genius of the establishment. The cruelty practiced in these places is a matter of common observation, but unheeded because inflicted on the poor and the crazy.

This cruelty embraces deprivation. To say nothing of being separated from the endearments of home, the cherished intimacies of friends, it is a sad deprivation to be denied the pleasure of cheerful company, and that kind attention which their affliction demands. And there are few

managers of our poor-houses who treat their insane subjects in any other light than as degraded and unfeeling dependants. There are numerous comforts denied them as the result of caprice and tyranny, that they could and should enjoy. To deprive them of these things is robbery and injustice. It consists likewise in degrading usage and language. Go to our poor houses and you will at once see the mean apparel and vassal condition of the inmates. They are made to feel degraded and the self-crushing conviction of being outcasts eats up their vitals, and courses through the very channels of their being, consuming every inward resource of happiness. Are they slaves? why treat them as inferiors? Are they criminals? why treat them as guilty convicts? Are they not our Heavenly Father's children? Are they not our brothers and sisters? Has Providence given us license to degrade them? Sane paupers in these places may rise above these circumstances, having vigorous minds, &c. ; but insane paupers in these homes of wretchedness keenly suffer from the degradation of their condition and circumstances. Had they kind and soothing treatment, they would forget in a great measure their circumstances in the atmosphere of sympathy around them. But how often are they reproached for their afflictions, and how frequently are they "stormed and raved at" with the most harsh and bitter words that ignorant and cruel attendants can use! They are frequently subject likewise to positive abuse. How are they generally restrained and governed? Not on the powerful principle of kindness and candor, but

on the same plan that brutes and demons are governed, by force and terror. And the same order and decorum is generally demanded of them that is looked for from persons perfectly sound.

When they fail to perform according to the whims and demands of these poor house masters, they are frequently lashed and thrust about as so many ravenous beasts. The noble horse and faithful dog of a truly pious man, who is "merciful to his beasts," fare much better than these victims of the county poor house. Should not their infirmities be borne with? Ought not their insanities to be overlooked, when they are not subjects of the demands and penalties of the civil law, nor held accountable to the laws of a holy and just God? I will venture the declaration that few cases do recover their sanity after they have passed a poor house ordeal. Let this ordeal be examined, and no one will dissent far from the assertion.

In the poor house of the county of H. a Mr. C. was placed by the authorities, at the instance of his friends, until they could receive him in the asylum. He was a case of nervous irritability, and would often under provocation, be furious. It was considered necessary to keep him confined, and in his chains he was mostly left to wallow in the filth of his cell, and was fed much as a chained hyena. On a certain occasion, I was informed by good authority, "a large piece of boiled beef was thrown to him, and he devoured it, which brought upon him a violent attack of dysentery." In this condition he was taken to the asylum, according to the legal ne-

cessity imposed upon him. The officer who took him said, "I could hardly get him there alive." He died shortly after he entered the asylum. What killed him? Want of attention, and cruel neglect, and being subjected to the barbarous necessity of being taken, in that condition, at the time, to the asylum. How must his relatives, some of whom were in high and popular life, have felt, and the poor house keeper, when they heard of his death? This case is a key to the history of many similar ones.

There is manifestly many defects in our poor house system. These county establishments are certainly very necessary, and of great practical advantage to the poor and helpless of the community; but are they proper hospitals for the insane? Is it not a very great injury to subject these sufferers to the circumstances and condition unavoidable in these places? They are *poor houses*, not "lunatic asylums;" they are, therefore, qualified for no such use. If they are to be used for this purpose, let them be under the supervision of a competent physician, whose term of service shall be sufficiently lengthy to afford him experience in his important duties. It is certainly a great oversight in the authorities to consign insane people to the care of men who have no reading or experience in the management of such cases. They cannot understand the strange peculiarities of their disease, nor know how to treat them so as to render the incurable happy, and promote the restoration of the unable.

There is another defect. The term of office, or business rather, is entirely too brief to afford sufficient time to learn the best mode of managing such an institution. Several years are not too much. None should be allowed to assume the responsibilities of the place, without taking them for the whole term, and full assurance of good behaviour to the subjects of his care. This is an important consideration. Heavy penalties should be attached to the horrible crime of neglecting or abusing the paupers, especially the insane ones. There is too much involved in this matter, to allow persons in this important station to be so irresponsible as they are now.

I will add another remark. There are scores of persons who are degraded to poor house bondage and suffering, who would never have been brought to this condition, but for the hard-heartedness of their friends. Had they to pay for their keeping, they would not be so anxious to get rid of them. And many deranged persons would never be doomed to the miseries and confinement of the poor house, had their friends to pay for their keeping. There is a defect here also in the system. Care should be taken to know on what grounds persons are made out to be paupers. Surely none are paupers who, if they were in good health, could do for themselves, and if afflicted, religion and humanity, honor and justice, all demand that their friends should take care of them till they were restored to health. But benevolence and friendship, and the ties even of consanguinity, give way to love

of ease and self interest. Many feeble persons, and insane ones too, would never be torn away from home and the endearments of social life, had their friends to pay the expenses of their lodgment in the asylum or poor house.

It is not so difficult to believe that community is neglectful and abusive of the insane, nor that they fare badly even in asylums; but when it is affirmed that friends and relatives are often unkind, and even abusive, it is almost more than can be credited. We can have no faith without evidence, and facts are the testimony in this case.

The light in which relatives look upon their mentally diseased friends, is the light in which community views them. If the other members of the family feel toward and speak of the one whose mind is failing in a kind and excusing manner, in the same light will neighbors and acquaintances view the matter. Let neighbors see and know that the brothers and sisters, husband or wife, parents or children, as the case may be, deeply sympathise with the troubled and insane one, and all will partake of the same feeling. It will flow out in every direction. But let some or all the friends be cross, and speak to and of the individual as "only hipped," "only lazy," "he" or "she" could do better, &c. and all the thoughtless and uncharitable, indeed all but the intelligent and generous hearted, will take the same ground and act accordingly. It is too evident to need farther illustration or proof that all this talk and abuse originates where I have traced it. Here then is the proof of the unkindness



of many freinds. Again ; are these miserable beings kindly spoken to as a general thing ? Are they not scolded at for their unavoidable infirmities ? Are they not reproached for their notions and whims ? Are they not ridiculed often “out of all character,” to gratify the passion or tyranny of some one of their unfeeling friends ?

There can be no doubt of the unkind feeling of many relatives to their mentally afflicted friends, when we consider how they are irritated at the misdemeanors and irregularities of the sufferers.

Why become vexed and indulge in abusive language at them, if there is no unkind feeling ?

Why notice their infirmities at all in this light ? Surely here is conduct of which every intelligent man is ashamed. As another evidence that they meet with unkindness from this unnatural source, see how they generally fare, and what little effort is made to keep them clean, and comfortable. How much are they left to themselves ! “Well,” says one “they are so unpleasant and careless.” True, but does not this very fact appeal to our sympathy, and, in all justice and honor, demand our forbearance and kindest care ? Should friends punish them because of their misfortunes and insanities ? Yet is it not frequently so ? But they often are cruelly beaten and otherwise abused by people. No one will apologize for this, but many will ask for facts. I will furnish them. Near the town of R—— in Pennsylvania the son of a very wealthy and popular man, became deranged. After various severities inflicted on him, a little house without a fire place, or means of heating it or ren-

dering it at all comfortable, was built for him in the yard, and there the unhappy youth was confined by his own father, until death released him from parental cruelty and bondage. In his little window-less house for near a year, he suffered all that he could suffer, fed more like a wild beast than a human being; such were his agonies of mind and pains of body a short time before his death, he could be heard, in the language of my informant, "screaming for a mile." This gentleman of intelligence and generous heart, lived in the neighborhood, and speaking of the case, observed, "I believe deranged persons are generally illy treated by their friends; this young man was allowed to die without attention, and it was notorious that the treatment he received crushed him in body and in mind."

In the county of H—— in Ohio a young man became deranged—it was a case of hypochondria—and the harsh language, provoking insults and frequent abuse he received confirmed him in his terrible state, and it soon became necessary to take him to the Asylum. After he had been legally pronounced insane, and all the preliminaries entered into to remove him to the Asylum, even then many of his friends said "nothing was the matter with him," and that he "was only lazy," and persisted in this cruel ignorance after he was taken to the Asylum and supposed, by the intelligent, to be "hopelessly insane." But what renders this case so dishonorable to some of his relatives is the fact that when he would become gloomy and complaining, they would reproach him and be so abu-

sive that he had to be removed away from them. I was in a village where he was, when a brother called to see him, when the suffering melancholic began to complain, and justly too, for the indifference of his brother, this unfeeling man became enraged at him, and would have cruelly "kicked and beat him," had not a friend interposed. Venting his inhuman rage upon the afflicted wretch, he angrily left without bidding him farewell, using the most provoking language to him, and has probably never seen him since.

From the county of I——an old and wealthy gentleman was sent to the Asylum, and the evidence is by no means slight, that the unkindness and the extravagance of his family, was one cause in producing that anxiety which served to develop and mature his affliction. After being there a long time, he evidently would have done much better at home, if surrounded by kindness and forbearance, than at the Asylum where he was overwhelmed with anxiety about home, and horrible fear lest he should never get away. I had the painful pleasure of seeing him, and had a few moments conversation with him, as I passed through the hall in which he was. He was kind and affable, but gloomy and pensive. His fine, intelligent features his blue and expressive eye, his venerable and prematurely grey head, and well formed body, inclined forward as if crushing under the mountain weight of anxiety and despondency, made a deep and mournful impression on my mind,

His deep solicitude, his great anxiety touched the tenderest chords of my heart. His age, his

anxious look, his dread of perpetual confinement and his anxiety to enjoy the pleasures of home, and society, and freedom, all conspired to oppress me with sympathy for him. What could I do? I thought of friends who seemed to care so little about their insane relatives in the asylum; I thought, too, who would not give all they had, and express great anxiety to get out, under similar circumstances. Whose heart so brutal as not to feel for this old man. Yet there were hearts! I promised him I would communicate his ardent wishes to his family, and a brother he particularly named. I did so; to the latter personally, and to his family through a friend. What was their reply? I record the substance in the following. Said his children, aye, *his children*, "no, we are not going to have the trouble and disgrace of having with us in the city a crazy father; let him stay," and his wife assented. They moved to the city, and while I thought of Job, I thought that the heavy curse of God would track and pursue them into dishonor and poverty. Well may ingratitude in children be called "a marble hearted fiend."

A Mr. M. after being nine years in the Asylum, and was to my knowledge harmless, and easily managed, was brought home, and some of his children utterly refused to aid in taking care of him, and had it not been for a kind daughter and son in law, the aged and grey headed lunatic would have been lodged in the county poor house. Speaking of this shameful fact—a neighborhood talk—a lady observed,

“His children are very high-minded.” High minded! Justice, reason and humanity say they are degraded in their views, and cruel in their feelings. Let honor and blessing fall on the heads of the kind children who cared for him.

Are people not ashamed of their insane relatives? Do they not feel disgraced by the sad occurrence? And yet they might as well feel dishonored by any bodily affliction in their families. Yet it is even true. Said a man of considerable talent and influence, “nearly all my relatives despise me and reproach me because my mother was crazy.” This is a common taunt, and many a heart is made to bleed when stricken with this barbed arrow.

In the town of A. in Ohio, lives a family, one of whose children may, in a limited sense, be termed an idiot. The person could not be considered accountable, yet every misdemeanor is punished with the most hasty and passionate severity. Even the parents of the simple creature seemed to take license to tyrannize over, restrain, and maltreat her, because of her mental incompetency.

I am personally acquainted with the case of an old lady who, for many years, was quite deranged. During her insanity she was not only the victim of neglect, deprivation, and scolding, but was often punished and *beat* by her own children. This is monumental cruelty, and well befitting the sentiments of devils.

Miss W. was mentally feeble, though not pro-

perly idiotic, or really insane, and much afflicted with rheumatism. Yet her weaknesses were often the occasion of her being brutally beaten, and while confined in bed, her own sister would worry and beat her for her harmless imbecility, and some people of the neighborhood complained of her parents "bringing that fool W." as they called her, "to meeting." The girl was innocent and afflicted, though simple; she was no way the object of ridicule, or deserving of unkindness.

I need not multiply instances, as they come numerously to the observation of every one. I will here call attention to another fact. It is the manner in which such persons are spoken of. I have referred to it before, but just wish the reader to go to some of the friends of any insane persons, and talk to them about the peculiarities, spells, and whims of the individual in question; ask them if they could not help it, and if it was necessary for them to think, act and speak as they do—and what will be the general reply. Why, "they might do better,—“they are wicked,” and “ought to be served thus and so.” Here is a specimen, and shows how unwilling people are to put down these insanities to mental derangement, and how universally they charge them to deliberate wickedness. I know that many are vicious, and have become insane through their own abuses of themselves; but this will not authorise us to maltreat them. We cannot innocently trifle with or punish the misfortunes of our fellowmen. Yet how often do we arraign



them before the civil tribunal to punish them for their acts of derangement. Not long since, in a certain county in Virginia, a man committed a crime, which was "proven before the authorities to have been the clear result of insanity, and yet he was sent to the hospital until he recovered, to stand his trial for his offence!" This in a free state, and in the nineteenth century! Here the cruel spirit of slavery reigns, and despotism still holds at least a feeble sway. But when such cases occur in favored, philanthropic Ohio, what excuse can be framed to palliate the enormity. Among many that might be enumerated, take one case that occurred in an old county of Ohio. A man against whom no charge of want of love for his family could be justly alleged, became absorbed with the hallucination that they would all come to want and starvation. This is one of the most common fruits of derangement, among that class who have been over anxious about the means of life. Rather than this sad anticipation should be realized, he killed his wife, and, I believe, a child or two. He was arrested, condemned to the penitentiary, and abused for the deed. It was horrible, but why such outbursts of savage indignation against him, when it was proved that insanity, not maliciousness, was the source of this act. Even those who paliated the deed were abused for their sympathy for him.

I must pass to a quotation from a learned physician, who, in the estimation of many, stands unrivalled as a medical author. Speaking of himself, he says; "When I was sick of dyspep-

sia from 1821 to 1832, there was many an hour when I began to feel the different symptoms of derangement ; but a prompt departure from the scenes, persons and places which gave rise to these feelings, and a visit to my kind and sympathising friends, of whom I had many in Richmond, Va. soon drove all the hypochondria, and misanthropy out of me ; and I returned to my business much refreshed and encouraged. When I have seen persons laboring under various forms of neuralgia, and rather ridiculed and thrust aside than pitied and comforted by those that surrounded them, I have often thought of the sentiment of Burns :

“ Man’s inhumanity to man  
Makes thousands mourn.”

There is another species of cruelty that friends permit to be practised on their insane relations. I speak of the barbarous custom of hurrying them off to the county prison, and confining them with chains and handcuffs. This is a cruelty. How degrading to their feelings when they know they are not criminals ! How distressing to them, and how injurious to their already excited and tormented minds. I never conversed with one that was thus served, but spoke of it with terror and agony of mind, and many of them with rage. But is it not shameful that friends should *demand* that they should be thrown into prison ? This necessity is the clear proof of the neglect and ill treatment practised upon them. The civil officer and jails have nothing to do with insane per-

sons. It is an enormity that should not be tolerated in this age, and as I have before said, is often fatally injurious to the subjects of such insane treatment. I would call most earnestly on the relatives and neighbors of these individuals to avoid the horrid necessity of resorting to this cruel expedient, by kind attention and candid treatment, and never permit, much less demand, that any one should be dragged to a prison dungeon for the affliction—not crime—of insanity. As reasonably tear the raving, often swearing, subjects of brain fever from their couch and plunge them into jail, as to do the other, and this would often be attended with less danger. If they must be confined, let them know why in a plain and candid manner, and crush not their already agonized hearts by imprisonment.

Medical testimony on this point is abundant. An author often quoted, remarks. “Even so late as 1814, the Governor of Bethlem Hospital, London, declared that all patients chained there were incurable, though in one year after, 1815, when a mild and altered treatment had been for some time in operation, there remained but one lunatic chained. In the year just named, the question, “what constitutes an incurable case?” was put to the apothecary of Bethlem; to which he replied, “after a residence of twelve months, if such person has exhibited symptoms of malèvolence, or is mischievous, and it is considered necessary that society be delivered from him, he is declared incurable.” And this, too, in the nineteenth century! Let them take their chance,

but if in a year they do not get well, they are "incurable," and "society must get rid of them!" This is the sentiment of thousands, and develops too plainly that society wishes to rid itself of the deranged. Neglect, abuse and provoke them until they show "symptoms of malevolence," then get rid of them for peace sake. Oh, what appalling scenes of injustice, hate and selfishness will darken the canvass in the day "when the secrets of all hearts shall be made known." Then the true cause of mental derangement will appear in many instances, in its true light. Then the broken heart and slandered name of many an agonized lunatic, will be vindicated from the foul aspersions, and angry censures of those from whom they hoped and deserved better things. Pollock speaks as follows :

"Restored to reason, on the judgment morn appeared  
The lunatic—who raved in chains and asked  
No mercy when he died. Of lunacy,  
Innumerable were the causes; humbled pride,  
Ambition disappointed, riches lost,  
And bodily disease, and sorrows, oft  
By man inflicted on his fellow-man;  
Sorrow that made the reason drunk, and yet  
Left much untasted—so the cup was filled;  
Sorrow, that like an ocean, dark, deep, rough  
And shoreless, rolled its billows o'er the soul  
Perpetually, and without hope of end."

Who has not read the eloquent complaint of Job? Who has not felt the deep emotions of pity well up in the heart, while listening to his wail of sorrow, and his plaintive defence against his "miserable comforters." They took it for granted that he was wicked, accused him of lying

and hypocrisy, and when he complained of his woes, they charged him with murmuring, and chafed his wounded spirit by harsh words and cruel contradictions. He says, in reply to their aspersions and accusations, "I also could speak as ye do; if your soul was in my soul's stead, I could heap up words against you, and shake mine head at you. But I would strengthen you with my mouth, and the moving of my lips should assuage your grief." How different is the spirit of most persons, and how differently do they use their "mouths" and "lips" upon the sons of sorrow and affliction!

"Mine eyes are dim by reason of sorrow, and all my members are as a shadow." What exhausts the vigor and size of the body, or dims the lustre of the eye so rapidly as sorrow? How changed were his circumstances! He was once the benefactor of his fellows, held in high esteem, revered and looked to for counsel; but when the tide of affliction set in upon him, then even those whom he would have "disdained to have set with the dogs of his flock," held him in "derision," and he became the "song and by-word" of those whom he calls "children of fools and of base men," "viler than the earth." How true that such are the calumniators of their benefactors, and the embodiment of mobocracy and cruelty. They had lived on his bounty, shared his protection and were loud in his praise when he was in prosperity; but now he says, "they pursue my soul as the wind," and were evidently of that degraded, ingrate and iron-hearted class of modern

monsters, whose vulture motto is "kick him, he's got no friends."

But the keenest sorrow of this man of affliction, was caused by the shyness and strangeness of his friends. That solitariness of feeling produced by this treatment, he calls "wide breaking in of waters," and "terrors turned upon him." Says one, expressing the same sentiment of Job, "save me from my friends, I can take care of my enemies." What is so tormenting to a sensitive mind and generous confiding heart, as harsh treatment from friends? Says Job, "how long will ye vex my soul and break me in pieces with words. These ten times have ye reproached me; you are not ashamed that you make yourselves strange to me. And be it indeed that I have erred, mine error remaineth with my self. If indeed ye will magnify yourselves against me, and plead against me my reproach." What cruelty to goad him by reminding him of his "reproach." But to complete the tale of his sorrow, he says "mine acquaintances are verily strayed from me, my kinsfolk have failed, and my familiar friends have forgotten me. They that dwell in my house count me for a stranger, I am an alien in their sight. My breath is strange to my wife, though I entreated her for the childrens' sake of my own body. All my inward, secret, confidential friends abhorred me, and they whom I loved are turned against me. They abhor me, they flee from me." All are ready to condemn such base ingratitude—such hollow hearted—such mock, friendship; and yet most people are more or less guilty of the



same enormity. Who faithfully adheres to a friend in adversity? Who stands by even a near relative, when reproach, calamity and humbling affliction comes upon him? Does not nearly every one take up a reproach against his unfortunate fellow? How different it was with Job! He says, "Did I not weep for him that was in trouble? was not my soul grieved for the poor?" This is the true spirit of our holy religion. It weeps with those who weep, and bears the burdens of the afflicted and sorrowful. This sustained Paul in prison and adversity. His true friends visited, comforted and were not ashamed of him. Angels, too, strengthened Christ in his agony, and in the hour of trial; while his "familiar friends lifted up their hands against him." Truly, without pure religion, man is the foe of man, and never can true friendship dwell in, and influence the heart, until charity or love is planted there, and nurtured by the grace of our Lord Jesus Christ. Thank the Author of our salvation, there are many who are thus prepared to be true friends and faithful advisers, more than we are sometimes disposed to believe. It is our duty and interest, to treat all in the spirit of true friendship and christian forbearance.

Before I finally dismiss this important subject, I wish to direct the reader's attention to another cruelty mostly practiced on the insane, I speak of that unreasonable and often fatal practice of decoying them to the Asylum. This is one of the murderous appendages of the old system of treatment. In their condition, they are fearful, mostly

in doubt, and always tormented with appalling apprehension of something dreadful in the future. They seek for certainty, and are often unwilling to be satisfied with ordinary evidence. This is their infirmity, a symptom of their disease. Now to act toward them in a deceptive way, and throw around those actions the shade of gloomy doubt and dark mystery is adding to their agony, and increasing the flames that already devour their peace, health and life. Candor is what they seek, it is what they need, and it is what truth and justice demand for them. Let them know the certainty, the reality, the worst of any and every matter, so that they can be thrown on their own resources to bear it; this effort at self sustaining care will tend to bring them back to sanity and self control. When it is necessary to take them to the Asylum, tell them so plainly; tell them in the spirit of love the reason why, and encourage them with the hope of recovery. How often are they forced off in chains, without knowing where they are going? This keeps them in alarm and dread, and never fails to enhance every feature of their disease. Undue anxiety, about uncertainties, is an early and constant symptom of derangement. To increase this, is cruel and very injurious. Hence all concealment and dark manouvering is directly against the cure and safety of the patient. "To doubt" is worse than the reality. The true course, therefore, is to remove all doubt and suspicion as far as possible. Be plain, candid and firm with them and they can mostly be persuaded into every proper measure. Deceive them, and you destroy

their confidence, and your influence is gone. The whole is summed up in this one remark ; viz. act honestly and sanely with insane people and you can govern and cure them. The opposite is likewise true.

Again : To deceive them is not necessary. It only creates greater difficulty in managing them ; because it provokes them, and renders them stubborn. So that nothing is gained by such a course. Even if they have to be forced ; better force them, undeceived, than have to do it and deceive them too. It operates on them, as deception does on children. It makes them reckless, hardened and cunning. Hence their cunning is cultivated and perfected by deception. They are deceived, and are almost irresistibly prompted to deceive their deceivers. This is what develops the cunning of insane persons. The ability and disposition is in them to be cunning, yet it is developed by the deception practiced upon them, and they exert all the powers of their excited and troubled minds in scheming to defeat schemes. They are just as capable of being made candid by candid treatment, as cunning by cunning treatment. They are circumstantial creatures, and take character from the influences around them. Why then deceive them ? Why torment them with doubts and dread ? This is folly and cruelty combined. It is very true that they are hard to be assured of anything ; but the loss of confidence by a long course of deceptious treatment, is what destroys their power to believe. They are not thus unwilling to believe every one ; they can and do believe those who never deceive them.

But this is not all. The question has a moral bearing. Let those who laugh and sport at the tricks played upon the miserable victim of deception, consider well what they do. They are liars, and "all liars shall have their part in the lake that burns with fire and brimstone." In the language of a fine modern author, there are "benevolent lies told for the benefit of others ; as when a physician tells a sick man he is getting well when he believes he will soon die. He fears it would increase his disease to let him know how ill he is. But even if it would, the Bible says we must not "do evil that good may come." It is the greatest unkindness to the sick to conceal their danger from them. Their uneasiness of mind is more injurious to them than a knowledge of their danger could be." There is nothing gained even here by falsehood. Why practice it ? All efforts at deception even with lunatics are wicked, and will incur the anger and judgments of God. Trouble and like treatment will follow any one who is guilty of tormenting and driving into greater derangement, the insane, by falsehood and deceit.

But admit there is no sin in the practice. Is it policy ? It evidently fails to control and render them manageable. As before said nothing is gained in this respect. But a greater evil follows this irrational course. To decoy the already alarmed and uncertain subject to the Asylum, often over tops the mind entirely and produces permanent derangement. Many are rendered incurable by it. The physician speaks of it as one of

the great obstacles to a cure. They cannot be restored, unless they are made easy in their minds, and feel to be among friends ; for anxiety produces indigestion and all its train of evil, and nervousness and all its sad consequences. What can medicine do for an afflicted body, crushed by anxiety and doubt ? Yet this is the terrible state produced by decoying them to the Asylum. They cannot know why they are there, because of being deceived. One young man was told by his cruel brother, that he was going to be taken to a medical school, and would “ come out a doctor. ” This infamous falsity was kept on the mind of the deluded victim, until he was immured in what was to him a prison of gloom, anxiety and doubt. He would demand books and attention to pursue his studies, and fret and complain about being disappointed ; then would weep and sometimes rave at his brother for lying to him ; at times he would believe he was among murderers, because he was not at the place to which he was told he would be taken, and was mostly enraged at the physicians, because they did not instruct him. Thus was their influence over him destroyed, by the ignorant and cruel falsehoods of his brother. His uncertainty, fretting, and at times alarm, broke him down, and he would never be cured. Another, a very intelligent man from Cincinnati, was requested by his own relatives to go to Columbus to a great convention, as a delegate, and visited the Asylum, as any gentleman would ; but when in the hall, was locked up, where he has been for near three years, having received but one

letter from his relatives, but no visit. These same heartless friends, in the one letter to their suffering friend, advise him to be contented, yet they suffered him nearly to starve during his affliction and incapacity for business, before they lead him off to his present home of sorrow and insanity. Reading the letter one day, he exclaimed, in an agony of mind, "how can I be contented away from my wife and children?" I hope his wealthy and aristocratic relatives may see this little sketch and feel in sympathy and compunction a tythe of his woes, and repent of their neglect and indifference.

I could multiply instances, almost as numerous as the patients at the Asylum. One of the assistant physicians, conversing with me about the folly and injury of this course, observed, that I "could not be too severe in animadverting on the barbarous practice of decoying the patients to the Asylum," remarking also, that "sometimes high souled and very sensitive cases, break down under it, and never get well." This is horrible, and the intelligent and humane part of community should not tolerate such a needless and dangerous practice. If friends have no more feeling, and officers no more judgment, let them be taught better by the disapprobation of the enlightened part of community.

When it is necessary to take them, tell them why they go, where they are going, and candidly urge them to try to recover from their affliction. Ignorant or uneducated patients stand mostly a poor chance to recover, because they do not know how to co-operate with the physicians, and unless



self effort can be elicited, the patient may never recover. But how can this be gained under their circumstances? In no way but by constant and persevering effort by the physicians; but, often before this can be gained, the mentally murdered patient is beyond redemption. Tell them kindly and candidly what is wrong, and what to do, and you will nearly always gain this important end, and be free from the guilt of falsehood and cruelty. What if many are restored, they were restored in spite of this deception, and not because they were subjects of such treatment.

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## LETTER XVIII.

Medical treatment in the Asylum—Circumstantial treatment—Exercise—Dancing and card playing—Causes of insanity, under opposing circumstances, become sometimes cures—Strange peculiarities of the insane—Cases given—Variable-ness of the deranged caused by shaping circumstances—The cause of malevolence—Do deranged people know it?—Loss of self-control—Sensations of largeness of head—The subjects of insanity—Robt. Hall and others—Crazy notions of people about the crazy—False opinions stated and refuted.

I HAVE spoken of the moral, but nothing particularly of the medical treatment in the Asylum. A word must suffice here. The course of dieting is an important, indeed an essential, means of cure. The other indications embrace nervines, to allay nervous irritability, alteratives to secure the healthy

action of the stomach and liver, tonics to restore the feeble energies of the system, and medicine to determine the blood from the head. The shower bath is extensively used in cases of great excitement. This has a most powerful effect to divert the mind from the cause of its excitement, and to reduce the nervous irritation. Any man of common medical reading and experience, can see the philosophy of this treatment, and carry it out. Every particle of food or medicine that irritates the mucous coatings of the stomach and bowels should be avoided, as causing by sympathy, great irritation of the brain. The skin should be kept in a healthy condition, constipation of the bowels prevented by very mild laxatives, when necessary to move them, and the feet kept warm. I have always observed that cold extremities, inactivity of the skin and costiveness accompanies derangement, and especially the bad spells of the patients, and all apoplectic fulness of the head.

There is what I would call circumstantial treatment. This embraces the privileges, conveniences and exercises of the patients. I have already spoken of their numerous conveniences; their privileges are generally as great as can be allowed. They are allowed promiscuous intercourse in classes of twenty or thirty, and privilege of going each sabbath day to a library to get books and newspapers, and to go to prayers every evening, and to the chapel every sabbath evening. There are some however, who are not able to enjoy these advantages. But with all their privileges they are confined; this is what chafes

their spirit. Their amusements are such as are suited to insane people. The checker board, instrumental music, rolling the ball in the long hall, and card playing and dancing, include the most of the amusements within doors. With regard to the last two, I will say a word. They are innocent in the Asylum, because they are used as remedies for disordered minds. No exercise is more healthful for persons of sedative habits than dancing ; yet there are many modes of exercise more proper. I shall not now discuss the morality of the question as an exercise for healthy and sane people, but will say that it is very proper for lunatics in an Asylum to engage in it, and none but lunatics or sick persons should resort to it. Card playing is one of the most beneficial recreations that can be taken in the Asylum. It is an attractive and amusing exercise, and while it most powerfully engages the attention it does not fatigue the mind by study. Checkers require some study, and the mind tires ; but not so with cards. These turn the mind from its insane bent and cheerfully engage it. This is the philosophy of the curative tendency of the exercise. Some are thus cured, and many others greatly aided in their recovery. This is the use of the exercise. Calomel and lobelia are used to arrest and remove disease. No one would argue from this that they should be used by healthy people as a daily article ; so neither can any one argue the propriety of sane and healthy people playing cards. It is a curative measure for the treatment of insane people, and is proper in

an Asylum ; beyond this it knows no justification. There are persons, however, who will object to this practice even in an Asylum, yet will torment, ridicule and neglect the insane, and incur guilt to an enormous extent. They can take recreation in the social circle, in riding about, in various employments and in the luxuries and privileges of plenty and liberty, yet will never dream of the deprivations and sufferings of the deranged ; but are ready to exclaim in pious horror against the rational and necessary amusements and exercises of the inmates of an Asylum ! Here is cruelty and ignorance combined, and what a compound !

The practice of card playing in our hotels, on our steam boats and in our places of fashionable resort, is most destructive to health and morals, because it dissipates the mind, leads to irregular hours and creates evil associations. Now the healthy mind thus exercised sinks into ennui, uneasiness, and feverish discontent. This is the tendency, and the symptoms of insanity are thus produced, and the real affliction often brought on by the very means which, under opposite circumstances will produce soundness of mind. It is so also with dancing, as an amusement. The great evil of these practices arises out of their fascinating influence. As a diversion from business and from a proper occupation of the mind, they are “growing evils,” and should be dreaded by every one. Using a familiar phrase, they are also “catching evils,” and diffuse, through wide and enlarging circles, dissipation and frivol-

ity. In many places, and with many persons, they become a mania. The infection sometimes pervades entire neighborhoods, and often whole countries. At one time the "dancing mania" as it was called, spread over all Europe. The evil attending these exercises, arises from the fact that they exhilarate the mind and tone up their nerves so far above their ordinary and healthy action, that when the excitement is over the relapse is so low and painful, that melancholy and unfitness for enjoyment and business necessarily follows, and the miserable victim is a prey to gloom and dissatisfaction. The mind becomes intoxicated, and when the amusing inebriation is over, the suffering of the subject is severe indeed. In the Asylum the effect is quite different. The patients are toned up to a healthy degree, out of their diseased and depressed state. This is curative. In the other case they are toned out of a healthy, and excited into a dangerous state. This is ruinous.

I have promised to name some of the strange peculiarities of mental operation among the patients. A wild and amazing, yet gloomy field opens here. I have time but for a brief survey. It is unquestionably true that for all the strange peculiarities and notions among the patients there has been a cause, a process of reasoning based on data at least apparently plausible, always leads to the strange conviction. The cause may be real or it may be only suggestive, yet in both cases the impression is firm. These notions may appear quite ridiculous and absurd to others; but

they are as clear to the hallucinated wretch as any conclusion can be. It is, therefore, extremely painful to them to be ridiculed for these honest convictions, and none but the ignorant and base hearted will thus abuse them. And let it be remembered that strange and pèculiar notions do not constitute a man insane in the sense in which I now apply the term. If so, then hundreds are insane, for hundreds have singular and irrational notions, who are not under any treatment for mental aberration. Among all classes of mankind will be found the most absurd notions, as ridiculous as the mental chimeras of the inmates of the Asylum.

What cause these hallucinations? I answer, the nervous system is in a deranged condition and the mind subject to impulsive nervous action; in this state the suggestion is made by circumstances, and repeated by a repetition of the circumstances, until an impression is made more or less distinct. Now the mind does not originate these notions. Its erratic susceptibility makes it the dupe of these shaping circumstances. This is the case where these notions owe their origin to suggestive causes only. But many of what are called the wild notions of the insane, are positive opinions formed on actual data.

One man, Mr. S———of the county of H———believed he had been killed once or twice for his money. How is this! He had been robbed, and several attempts on his life were made. Alarmed at his danger and afraid of losing his money, produced anxiety and wakeful trouble of



mind. This with other causes deranged his nervous system, his mind compelled to operate through an excited and yet enfeebled brain, was ready for any probable imagination. Hence he began to look at his narrow escapes, tremble at the sight of murder and robbery, and seeing himself at first nearly murdered, he brooded over the gloomy sight until he actually thought himself murdered. This conviction became a settled one, and he is permanently insane.

Mr. A———of the county of C———involved in difficulty and having an extravagant family, became alarmed at the probability of “breaking up.” Devising schemes to avoid the dreaded calamity, he would resort to means of curtailing his expenditures, and from step, to step he resolved not to eat. This was his hallucination in the Asylum, alleging that he would “eat up the state,” and that when he left his family he was “eating up his farm and bringing them to poverty.” Often food had to be poured down him in a liquid form. Why this notion? Because his mind was not turned away from its insane broodings, by the sympathy and kind cooperation of his family and friends to avert the storm. He reproached and bitterly denounced himself for having “feigned insanity to get to the Asylum to save his property.” In this self reproach is seen the evidence of his derangement. But how came he by this notion of feigned insanity? The accusations of his family and others charging him with feigning, kept the idea on his mind till a permanent impression was made.

Mr. B———believed himself to be the Almighty. How was it possible for him to imbibe such a notion? He was degraded for his affliction, and would naturally cast about in his own mind for satisfactory proof that he was not what he was alleged to be. Dwelling on the proof of his being the opposite of what he was treated to be, his feelings of self exaltation grew more and more powerful, until, in his wildness of thought he believed himself to be more than mortal. Thus, degrading treatment drove him to the highest assumption of self exaltation. In the same process a Mr. Y———claimed to be the President of the United States, often speaking about the debasing treatment he received. These are strange peculiarities, but the roaming mind influenced and often directed by improper treatment, will be fruitful in its irrational imaginations.

Perhaps as strange an idea as any, was the belief of one, who asserted that the Lord had taken away his soul, and that he had only an animal existence. There was a suggestive cause for this impression also. His melancholy was treated as the evidemce of his having back slidden from his piety, and as a judgment of heaven. This idea was kept before his mind, by a number of his ignorant and meddlesome advisers, until, in his despondency, he imbibed the notion that he was really forsaken of the Lord. Being so often accused of wickedness in his insanities, and disputed with to convince him of impiety, he reasoned in his deranged state of feeling, on the arguments of these novices in religion, that the Lord had taken away

his soul from so corrupt a body, and irascible spirit. One is no more surprised at the insanity of this notion, than he is shocked at the ignorance of those who, by their unholy suspicions and destructive conversation, suggested it to his troubled and feeble mind.

This singular impression is not uncommon among deranged people. I know a lady who thinks, at times, that her soul is gone and that she is deficient in parts of her soul at times.

Dr. Moore says, "A man may believe that he has lost his rational soul, while at the same time exerting the highest order of intellect. Simon Browne, in dedicating a work to Queen Anne, says of himself, he once was a man of some little name, but of no worth, as his present unparalleled case makes too manifest : for by the immediate hand of God, his very thinking substance has been wasting away for seventeen years, till it is wholly perished."

Many other strange peculiarities in habits and notions might be given, but the reader can see enough among those who are reputed to be rational, to amuse and instruct him without any farther recital in regard to the insane.

Another peculiarity is almost universally characteristic of the insane, a disposition to conceal their affliction and to seek privacy when in their more miserable spells. This is not always possible however, and many, from necessity, become reckless in their paroxysms. You will often find them in a room, vociferating and disputing with some one, whose presence is imaginary, but as real to

them. By a little management, one can find out at such times, all the sorrows and the subjects of the complaints of the solitary sufferer. But as soon as he knows he is heard or seen, unless excited beyond all self control, the spell is broken, the mind diverted and smiles and some pleasant remark will salute the observer. I have seen this in many instances. One confirmed old man and grey in his suffering, would sit for hours and quarrel with his family, who seemed to be quarreling with him. The controversy would be supplied by his imagination, and one could soon find out the developing cause of his affliction, the extravagance and unkindness of his family. But as soon as he would be observed, he was as mild and pleasant as if he were rational. Others were equally studious to go away and pour out the surplus of their excitable feeling, while some become habituated to a more open and bold manifestation of inward woe. In this respect they are just like sane people. How common for the farmer to rave at his vexing team, when the presence of his preacher or some pious and esteemed friend will break the spell and his rage goes off in smiles, and his angry scoldings, in a well turned apology. And the pious, though vexed mother will burst out in a tide of very questionable language, to her children; but on the entrance of a neighbor, how soon the looks, voice and language change. In both these cases, intimacy will soon throw off restraint, and the presence of the person cause no difference. How often families and friends are supposed by strangers to live in the most perfect

harmony ; while in a majority of instances, much of peevishness, and indeed unkindness, often occurs. So that appearances in this case are often deceptions. And how common, too, is it for parents to be cross and speak harshly to their own children, whom they tenderly love ! and for husbands and wives thus to speak to each other, where there is no evidence of alienation of feeling. This, however, is all out of place, and more a habit in some cases, than a real impropriety. Yet these same parents, husbands and wives, are all smiles and kindness when visitors are present. Now, this is not all hypocrisy, but often habit, and the presence of others breaks the unpleasant spell of peevishness. It is just so with many in the Asylum. As the conjugal dispute, and the exhibition of parental displeasure, are often arrested by the appearance of an observer, so are the spells of the lunatic often suddenly broken. The chief difference is, the insane, so excitable and beyond self-control, do these same things in a more boisterous and violent manner, while concealment is often impossible, and their manner and words are dangerous in their aspect. What seems so unjust is, that these persons, more guilty in the eyes of God, should be so severe upon the insane for their peevishness and exhibition of ill-feeling. All they need at such times is the presence of some one to divert their minds. Then they appear in their true character. A visitor in an asylum always thus arrests and diverts them, and he sees them, with but few exceptions, in a pleasant and happy mood. And he will often say,



“Why, nothing appears to be the matter with many of them.” But let him stay with them for a week, and how changed will be the scene! You must live in a family to hear the notes of discord, so you must be with the deranged before you can see them suffer and show their affliction.

The irritability, or crossness improperly called passion or anger by most men, is, as I have shown in another place, only a violent or hostile mental manifestation of a diseased condition of the nervous system. It is quite different from anger. Anger is a moral feeling—the other is nervous. This irritability, is seen in all cases of diseases that affect the nerves; it is seen in the infant and aged, in the strong and in the weak, in the christian and infidel. This susceptibility of being irritated, is the evidence of disease, and is no more a sign of wickedness, than the susceptibility to unaccountable weeping, and convulsive fits of laughter, which alike attend this state of disease. Prostrated with disease the man or the child is too feeble to be aroused into fits of weeping—laughing, or petulance; but when this same calm, patient, sweet tempered invalid begins to recover, the convalescence is announced by an excessive degree of sensibility, and the patient is whimsical, and often the mortified victim of his own irritability. Now who does not see the absurdity of alleging wickedness against such sufferers. They were meek and lowly in mind, affable and inoffensive when in health, but under the influence of a diseased body, they show



a different mental attitude, while they struggle to maintain in desire and purpose, the same moral state. Mental manifestation depends on physical condition to a great extent, so that while it is the interest and duty of all to struggle against the diseased influences of their bodies, it is not the province of any one to sit in cruel judgment on the manifest infirmities of the afflicted. The cross and petulant man just coming up out of a long spell of sickness, is insane, so far as his whims, &c. are concerned, and keep him in that feeble condition, and oppose and torment him about his state for a month or so, and you will see a clear case of developed insanity. Now if the man in fever is not wicked on account of his paroxysms of feeling, neither is the deranged man; for the man in fever, is, for the time being, in the same state in which the one deranged is. The only difference is, one is temporarily in that condition, while the other is so constantly. Manifestation of feeling in a particular manner, depends on external circumstances very much; hence one manifestation is as much a symptom of a certain state as another.

The impulsiveness of deranged persons, is capable of being developed in a pleasant or unpleasant manner. The same sensitive man, who, by provoking treatment, shows malevolent feelings, from the same condition exhibits pleasant emotions. Here is the secret of some cases being as "the books say," of the type "malevolens," and others "benevolens." Each is a symptom of the same state. True, in one case, there may

be more of the one element than the other, constitutionally ; yet the strong susceptibility of the subject, renders it possible to make it vicious or mild. Take a sensitive and nervously diseased man, and subject him to great vexation, and ill-treatment, and much anxiety, and in a few months you can develop him in all the horror of violent derangement. Continued ill treatment gives the mind a set, and the nerves a habit, so that the exhibition of feeling corresponds with the treatment. Insane people act on considerations presented to their minds, as well as other people ; so that one will excite in them ill-feeling, and another good-feeling. And for all this difference there is ample cause. Now, if malevolence is a symptom of insanity, then why does it not show itself to all alike, and why not in the same one at all times ? Plainly because all have not treated the sufferer alike, which proves that one exhibition of feeling is as much a symptom as another. Hence, the insane becoming spiteful toward friends, is proof of the neglect and ill-treatment of those friends. They are sensitive to a painful extent, and the remembrance of repeated improprieties, although trifling in themselves, in words and conduct, and the continued coldness and often illness of those very friends, is more than they can bear. This excites and develops the *malevolens*. He is not wilfully impatient, but is carried away by the force of external influence. He is not wicked merely on this account, but should guard most scrupulously against such tendencies, and run away from such influences, and hold his mind on Christ and

heaven, till, by faith, and return of health, it assumes its control of the body. How careful should people be not to vex these anxious sufferers, but comfort, soothe and strengthen them in their affliction and despondency.

Another equally absurd notion about the insane is that they do not know their own affliction. This point was briefly discussed before, and is here introduced to give instances to show the fallacy of this general supposition. No one, except perhaps a case of brain-fever, will deny his derangement, if you can approach him properly, and this depends on the treatment he has received. A recent author gives an account of a man who was deranged, and would exclude himself from his family and all company, immediately after eating, until the chief labor of digestion was completed. The reason for this is plain. The intimate connection existing between the gastric nerves and the brain, causes the latter to be excited when food stimulates the stomach. Thus, while food will pleasantly excite or stimulate a healthy stomach and brain, it will irritate and produce painful sensations in one who is nervously deranged, and cause a corresponding state of mental feeling and manifestation. This man knew his condition, and guarded against the unpleasant exposure of his state. The same author speaks of another person who would warn his friends, and all concerned, against danger, when he knew a spell was coming on him. He pursued this course for years, when travel and treatment at a hydropathic establishment cured him. Although there is a powerful

propensity to conceal it, this but proves that they know it, or they would not attempt to conceal it. I know several individuals who will sit down and talk as calmly as if they were only consumed. But what is more singular, is the fact that most insane persons recollect distinctly what occurs in their great excitement. This is always the case, unless the memory has become particularly diseased. In most cases, memory is as much more powerful in the excitement as any other faculty. They seem to be driven on by an irresistible impulse, which overpowers volition, but does not annihilate; only intensifies the faculties of the mind. Taking a walk with a young man at the Asylum, he pointed to the room where he was first placed, and said, "they brought me here in chains, and I raved like a mad-man all the way, and they put me in that cell." "Do you remember it?" said I. "Perfectly well; you may think it strange, but it is true." Now, had this poor fellow many a one to deal with him, he would pay dearly for confessing a distinct remembrance of his excitement.

Says a subject influenced by a narcotic gas, "I was conscious that my language and gesticulations were extravagant, yet I had neither power nor will to do otherwise than I did." Dr. Moore, commenting on this peculiar state, says, "many an insane person has been conscious of precisely the same state of feeling." It is known that a diseased state of the nervous system is often accompanied by loss of power to act, and yet retains most accute sensibility, and sensibility often sub-

sides while there is violent motion or inclination thereto. Dr. Willis relates the case of a gentleman who expected his fits of insanity with impatience, because of the facility with which he could then exerceise his memory and imagination. At these times he was peculiarly eloquent and powerful in the exercise of his intellect. Dr. Moore speaks of a clergyman who was similarly exorcised, and it was so with Dr. Haycock, professor of medicine in Oxford. Charles Lamb, the devoted companion and nurse of his sister, a very talented, pious, and amiable young lady, though subject to fits of insanity, remarks, in a letter to a friend, that she would go distracted, and into despair, when she thought of having taken the life of her own mother, in a paroxysm of derangement, but for the fact that, although she recollected the circumstances and event, she knew it was the result of her mental disease, and that she did not the awful deed wilfully, or in malice. A young lady of Maryland, an heiress to a great estate, and an only daughter, became violently deranged just as she finished her elegant education, and was placed in the state hospital for treatment. Her mother visited her, and she embraced her in great emotion, and fell on her knees before her; "What do you want, my daughter," said her mother. "Mother," replied the splendid lunatic, "I want my reason;" and the thought of being deranged threw her into a convulsion of horror and excitement. She knew it, and this gave edge and duration to her keen anguish.

Enough has been said, perhaps, to show the



folly of people obstinately refusing to believe that these persons can know it and not hinder it. The true state is, that their blood and nerves are in such a condition that their minds mostly act consciously, but impulsively, and in violent energy, at times entirely beyond their control. An author of great experience in these things remarks that, "impulses of instinctive character may often become so uncontrollably powerful as to hurry a man to deeds of madness, when disease of the brain, or even an unreasonable habit of employing it by giving license to appetite, diminishes the mind's proper control over the nerves. In delirium, and other derangement, this is often seen. In some cases, the patient acts as if in a dream, without any mental association with things around him, but in other instances he is aware of the irrational nature of the feeling by which he is impelled, and he warns those about him against the violence to which he is tempted, and which he feels he cannot resist. It is not uncommon for patients to solicit restraint, on perceiving a tendency to the recurrence of such a mania, rather than expose those they love to the risk of being injured." The state many are in, at asylums, is called "insane in action, but not in idea," as illustrative of the uncontrollable condition the nervous system often gets into, while consciousness is unimpaired.

Every man is conscious of this condition, to a greater or less extent. But there is little science or charity among men, in regard to the peculiarities of deranged people. Men will often laugh,



and weep, too, at their weakness, as they term it, and try earnestly to stop it. In a case of insanity this propensity or susceptibility is correspondingly more intense. And in regard to the incessant *talkings* of the deranged, it may, with truth, be said, that they are similarly influenced with healthy people. For they talk, no difference how insanely, from impressions; so do others. A strong conviction, a fright, or any sudden impulse, will influence any one, to feel, talk and act in a certain way, and consciousness will accompany the whole scene. It is so with the deranged, and why may they not be as conscious of it as the sane are. Surely the soul of a deranged man has not lost its identity, or his mind its sensibility. The alarming consciousness of his condition, breaks him down, and dread of a worse condition often hinders his recovery.

There is one kind of excitement during which the insane do not distinctly recollect what they say or do. It is a state of phrensy. This is similar to the condition of a man in violent fever, who from congestion of brain, talks at random, and often raves like a fury. In cases of insanity this state of the brain is quite common, particularly where there is an apoplectic tendency. The feeling in the head is that of violent fulness, as when a ligature is about the neck, preventing the return of venous blood from the head. Here we have a poisonous state of the blood, hindering the proper changes, and acting on the brain in a violent and unnatural manner. In this painful condition he loses all sense of his proper re-

lation, and acts from an overpressed and irritable brain, altogether under a delusion—that is, he is irresponsibly insane. The nervous have a predominance of brain, and when they are nervously diseased, the brain is easily excited, and the whole being is alive to pain, while the too great exercise of the brain produces congestion, and phrenzy, less or more, will follow. The brain being highly irritable, lifting, much stooping down, cold extremities, fatigue, or anxious thinking, will press it with a maddening quantity of impure blood, and the suffering subject will be impelled to restlessness, and often to desperation, he cannot tell for what, or why. In this condition, the subject often thinks his head very large, no doubt from the distended sensation produced by too much blood on the brain. Long attention to one thing will produce it, and odd notions often accompany this state. Thus the celebrated Dr. Watts, after great exertion of mind, thought that his head was too large to allow him to pass out of the study door. A gentleman, after delivering a lecture at the college of surgeons, said his head felt as if it filled the room. Rev. Mr. H. in one of his eloquent and lengthy sermons, labored so earnestly, that such a tide of blood was poured on his brain, that he ran out of the house and sat down, stating that his head was getting so large that he had to get out, or the door would be too small for him to pass, and that his head had gone up, and if he moved it could not get back on to his shoulders. A powerful rush of blood to the brain produced

these strange sensations. I have conversed with numbers who have had similar notions, under like circumstances.

The only difference between these cases and one of fever is, the latter is confined to bed with disease, and the other is so nervously excited as to be, probably, raving about in an alarming manner. One's brain is in a condition similar to the other, and if one is to be commiserated, so is the other. And if one is to be excused for his random talk and violent action, so is the other. Dr. Moore on this point remarks, that "we well know that the nervous system and the blood may be in a condition to favor irascible feeling, and render even a wise man in danger of appearing both foolish and ill-tempered. Who has not seen or heard enough of the mysteries of madness, to be aware that ungovernable rage is one of its most terrible modes, in consequence of the feeling of offence co-inciding with a state of the body so predisposed to promote its expression, that total exhaustion of energy can alone terminate the paroxysm. That the cause of the emotion may sometimes be purely mental, and sometimes physical, is in this case very evident. The state of the body suggest the angry ideas, and any slight cause of mental disturbance, at once rouses the brain and circulation to the rage point." Infants and idiots are not held responsible for their irascible feelings, because they are not capable of comparing and calmly reasoning on the matter. It is so with insane and with many nervously afflicted people, who are not esteemed properly deranged.

The great English philosophic observer, Coleridge, says: "Memory, imagination, zeal, perceptions of men and things, equally with rank and riches, have often cost their full price, as many mad have known; they take too much out of a man, fret, tear, worry him: to be irritable is the conditional tax of old laid on an author's intellect; the cloud of internal imagery makes him hasty, quick, nervous as a haunted, hunted man: minds of a coarser web, heed not how small a thorn rends one of so delicate a texture; they cannot estimate the wish that a duller sword were in a tougher scabbard."

Another absurdity among people, is that one must become an idiot or he is not insane. They seem not to know that insanity is quite a different thing from idiocy. Idiocy is the loss of mind; insanity, only derangement of mind. Insanity is compatible with the greatest efforts of mind: indeed, the mind as a general thing in insanity, is more active and powerful in its operations. And one of the most common and early symptoms of insanity, is the unusual activity and power of the mind.

It is known to the intelligent that hundreds of persons are capable of doing their regular duties, although they are quite deranged. But however deranged a man may be, he is not so considered by many people, until he becomes provoked to hostility, and then, as before said, he is generally treated as malicious. Extravagant notions, Utopian measures, restless activity, indefatigable effort after some favorite monomaniacal object, all

show the symptom of insanity. But while one can discharge his accustomed duties, he cannot be at all mentally diseased in the opinion of some.

Many think that it is not possible that a man of strong mind can become unbalanced. These are not aware that many of the most talented and useful men of every age and nation, have fallen under this terrible malady. Among these I may enumerate the celebrated Robert Hall; Racine, the greatest composer in France, and sometime minister of finance; Cowper, the melancholic christian and pious poet. Also Shinn and Nichols of the ministry, and some of the brightest poets and promising statesmen in this country, as well as physicians and ministers. Dr. Buckland the Dean of Westminster (England) the eloquent and learned writer of a remarkable "Bridgewater Treatise," is bereft of reason, and is now an inmate of an Asylum near Oxford. I could here name several eminent ministers, still in the active work of their calling, who are, nevertheless, at times, so deranged that they are completely disqualified for their duties; but prudence dictates silence, where feelings might be wounded.

No one can visit an Asylum without noticing what a number are professional and educated men. I counted in one hall, containing about twenty, six men belonging to the professions of law, medicine and the ministry. While the rest, without one exception, were of powerful mental energy, and naturally of strong common sense. It is true that many become insane from diseased development of brain and are naturally of feeble intellect, but



the vast majority are of high order of mind, and capable of powerfully concentrating their attention. The following seems to be the characteristic of their minds, power of concentration, strong affection, great energy. In short, they seem to belong to that noble and generous hearted class of persons, who are full of enterprize, benevolence and ability for usefulness.

It is at once amusing and ridiculous, to contemplate the opposite notions that prevail among people, on this subject. It was said of one persecuted melancholic, by one party, "he is too talented to become deranged, and must be wicked;" and by another, equally knowing, "he has not mind enough to go crazy, and is only feigning it."

As I have often said, most people regard this class of sufferers as wicked. Now in the Asylum the majority are professors of religion, belonging to the various denominations, and are morally pious and devoted. A considerable proportion are ministers, there being twelve out of three hundred and thirty. This is a large proportion.

But the ignorant show great obstinacy in their adherence to this sentiment, and will plead the authority of scripture to justify their position. They confound lunatics with demoniacs, and seem not to notice that the bible makes a constant distinction. Demoniacs were possessed of devils, while lunatics or the insane, were treated only as afflicted, suffering persons. Each were the subjects of the pity and miraculous mercy of



the Saviour, whose example shames the cruelty of many who bear his name.

Another false opinion among men, is that religion is the cause of the derangement of many persons. This is often urged by infidels as a great objection to religion. It is like all other objections to religion, a nursling of ignorance and prejudice. It finds no countenance with the thoroughly learned in the nature of insanity and its real causes. The whole system of christianity provides for the health of the body as well as for the purity of the moral nature. Hence idleness, excess of every kind and bodily impurity, are forbidden, and injunctions given to avoid physical ills, as injurious to health and morals. Religion promises peace to the mind and calmness to the troubled heart. And thousands would be driven to derangement and suicide, by the anxieties and troubles of life, were it not for the sustaining power of faith in Christ, the integrity of a good conscience, and the hope of a home in the skies. It is true that many develop their insane tendency and mature the incipient state of the affliction, by imprudent exercise in religion, but this only shows the danger of improper exertion, as in any other exercise, and cannot be, in justice, charged upon religion, which requires moderation and prudence. Intelligent piety is a great safeguard to the mind and health both. A recent author remarks, that, "there is no point connected with the subject of insanity, on which more crude, ignorant and mistaken notions are entertained than on what is termed religious madness. It cannot be doubted

that in persons predisposed to insanity by natural constitution, education and other circumstances, anxieties about a future state of being, have been exciting causes of mental derangement. But as a matter of fact, the best authorities declare, that the number of persons who become insane through the alleged influence of religious hopes and fears, is much less than is generally supposed. The fact that the mind of the lunatic is occupied during his disease about the invisible world is no proof, whatever, that his mind gave way in the first instance, by impressions on this subject." It is always the case that the original cause is some misfortune or some physical predisposition. It is so regarded in the O. L. Asylum, although in the list of causes, religion is named because it is so given by the friends and others who send them to the Asylum. They follow the statements of the writings of the commitment, put into their hands when the patients are left in their care. Many cases of insanity do not show themselves to the observation of friends, until improper exercise at some meeting, brings the disease to light. But it is a notorious fact that many are driven mad by being harshly crossed in their religious convictions and purposes. The ungodly opposition of bigoted and impious friends breaks the heart of many a one, and distracts their minds, who, but for this cruel abuse of their rights of conscience and religious wishes, would find in religion a solace and a support for their minds. I venture that nine-tenths of all such by kind expostulation, if in error, or by pious aid, if right, would

be saved from this terrible calamity. So that it is not religion that drives them mad, but irreligion infidelity and satanic opposition, as displayed in the cruel unkindness of friends and associates hindering and crossing them in their ardent and pious purposes. I could point to numerous cases in proof of this point, but will leave the reader to make an application of the reasoning by his own observation.

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## LETTER XIX.

Suicides—Difference of opinions—Suicide the result of insanity—The state of mind accompanying this tendency—Solitude, being despised, &c. the cause of suicide—A good friend needed—Caused by ill-requited love, also—Striking cases given—Seen also among animals—Curious cases—Statistics of insanity—Symptoms of insanity—Many more insane than supposed to be—Symptoms are here enumerated and causes and cures suggested—Great ignorance of some—Complaining proper—General observations.

EVERY visitor to the asylum, will have pointed out to him, those who have attempted suicide, and will notice the marks of strong affliction, and the gloomy evidences of a sad and isolated state of mind. It is interesting and instructive to study this painful feature and tendency of insanity in our fellow men. Very erroneous ideas are entertained among men concerning suicide and its causes. Even among medical men, there seems

to be a doubt whether suicide in all cases, is the result of insanity. It is strange that a question would be raised on this subject. Suicidal inclinations, as well as the act itself, are the clearest proofs of mental aberration; for no man would attempt to destroy himself, unless his mind was loosed from its rational moorings. This act is irrational, and contrary to all the strong instincts and affections of the soul; so that it cannot be perpetrated, only in terrible violence to all these opposing tendencies. Every tie of life, every consideration of love, and every natural impulse, must first be destroyed, before the awful deed can be done. This state of feeling, therefore, never exists but where the mind is driven from its sane position and rational attachments. And although in many instances the violent symptoms of insanity are not perceptible, yet on close examination, the inward hidden elements will be found to have done their dreadful work in determining the disheartened sufferer to the deed. Equally erroneous is the opinion, that suicide is committed from mere *impulse*, that it is not a settled purpose. This may be true in some cases, but a great majority commit the act from set purpose, and have come to the conclusion to do so after long meditation and arrangement. At first the thought is revolting, but depression continues, prospects darken, and friendships prove like the changing shadow, and no relief is expected but in absolute separation from time and things, and it will mostly be seen that the unhappy victim made preparation and arrangements deliberately and for days. It is interesting to study the

state of mind leading to and accompanying this tendency. Depression of mind and loss of hope, and deprivation of friendship and sympathy, lead to this insane resolve. Bodily disease always accompanies suicidal tendencies: there is always a disturbance of the brain and nervous system, causing the subject to be susceptible of perverted ideas, and to sink into settled melancholia from ill treatment. In all such cases, health is bad and medical treatment is needed. I have no hesitancy therefore in stating, that this diseased state of the nervous system, mostly, is produced by continued unkindness and painful treatment, disturbing the mind and depriving it of cheerful hope and easy rest. An examination into particular cases will show the truth of this statement. Solitude and desolateness of feeling, as in cells, always originates suicidal tendencies. Disappointed friendships, ill requited love, and want of kind and prompt sympathy, produces this solitariness of feeling, which suggests the awful mode of relief in question. A christian author observes that "the isolation of a human spirit is worse than death." Again, "the separation of man from all sympathies, is death." "Children become idiots in continued solitary confinement; but adults more frequently become either suicides or madmen." This general truth is sadly illustrated, by the gloomy condition of the 40,000 political prisoners, in the prisons at Naples. It is said, that from their present condition, the probability is, that the greater number of this vast number of sufferers from human cruelty, "will go mad, become idiots, or die." The same feeling, causes



one that is banished from the sympathies, and fellowship of those whom he loved, and whose friendship he so tenderly esteemed ; although he may not be imprisoned, yet he is shut out from these sweet and cherished intimacies and connections which cheered and supported him. Thus excluded, despondency will prey on his solitary mind, and, loosed from the strong and affectionate moorings of life, he may drift out into the bosom of a dark and stormy ocean, helmless and compassless, and, in rayless despair, will likely plunge, by his own hand, into eternity, or drift into the horrors of madness, or the whirlpool of dissipation. “ What is needed in such a case, is a friend, one with a heart and soul capable of appreciating the value of a redeemed and immortal spirit, of proving a true christian devotedness to the service of a fellow man, and of loving him in hope of what he may be hereafter.” A friendless man, is a lonely man, and will soon become a diseased man, and suicidal in his inclinations. To cut one off from the love and sympathies of a dear friend, often breaks the heart in grief and sad despair. Hence the love sick swain desponds, and lets go his hold on all other ties of life, when the object of his affection and hope, by her fickleness, and thoughtless indifference to his tender esteem, repulses his fond and powerful love. Disappointment, solitariness, suicide, often composes the closing chapter of such a life. The confiding young lady, has given her heart, her life, her happiness to the pledged one who won her affections, and excited her unsuspecting trust.



A bright scene of joy and happiness spreads out before her, and her buoyant spirits are refreshed at the fountain of hope. But the treachery of a base hearted wretch deceives her, and disappointment and chagrin breaks down her soul with their heavy weight, and in her gloom and solitariness, she madly throws away her life of sorrow and despair. You may call it weakness, reader; but remember the power of love over the mind, and the corresponding influence of loves disappointment. "A wounded spirit, who can bear." A fond and indulgent husband, prizes above all things the warm and constant affection of his wife, and seems to look on the daily realization of his tender wishes, as essential to his domestic peace and happiness; and in the midst of his perplexing cares and absorbing anxieties, he turns to the bosom of his companion for sympathy, and looks to her affection and caressing attention for solace in the hour of trial and business commotion. This is natural, and when enemies oppose and slander's tongue pours its stream of hellish poison on his name, and fortune seems adverse, then his drooping spirit and anxious heart seek to find repose and comfort in the heart of the loved one. But he meets neglect, cold indifference, and repeated words of withering harshness, and seeks in vain for sustaining sympathy and cheering smiles, and he droops under the incubus that weighs down his spirits, life becomes cheerless, the future hopeless, and death presents the only prospect of relief. A broken heart has crazed his brain, and destroyed his life. This is not a

sketch of morbid fancy, but a frequent mournful reality. Reverse the parties, and observe how often the scene occurs. How many miserable wives are driven to insanity and suicide, by the brutal treatment and demon neglect of their worse than savage husbands. And how many more, under these circumstances, would thus end their miserable existences but for the love they have for their children, for whose sake alone they wish to live.

Sad disappointment, in respect to the objects of our love and esteem, leads to the "despondent forms of insanity, and if this despair is not met with the solace of affection, it will lead the subject to the dreadful resort, as the scorpion is said to destroy itself with its own sting, when encircled by danger from which it cannot escape." We love to be caressed and approved by those we love, and it is the disappointment of this passion or chagrin, which most frequently disposes to suicide. Men's hell is the feeling of solitude, or the dread of being despised; and if his associates cast him out of their pale, or appear completely to excommunicate him from their sympathies, he seems as if at once possessed by Satan. Should this wounding of his proud desire deprive him of hope of restoration to the heart of some one being who can love him in spite of his faults, he will rush unbidden into the darkness of another world, the apprehension of which is less terrible to him than the loneliness in which he suffers." The same author observes, that "the association between neglect, ill-usage, despondency and suicide,

is of great practical importance, especially in relation to those who suffer from the terrors of that most awful malady, religious despair, which usually commences with seclusion, and a state the opposite of self complacency, conjoined with strong affection insufficiently regarded."

Longing to escape from a tormenting body, or some haunting impression, can only be arrested by finding association with calm and loving minds; sympathy is what the sufferer needs, and want of this mighty support has driven more into despondency and suicide than any other cause. Ill requited love, and failing to gain a long sought object of anxious desire, leaves the despondent sufferer "no aim to animate, no hope to cheer," and death seems to be the only refuge from the weary vigilance of morbid sensibility. Under the strain of anxiety and despair, how many mighty minds sink into insanity, and the awful suggestion is whispered in the ear, "no hope, no aim, no use in life, death is now before you." Thus Burns, Cowper, and hundreds of others were often troubled. And we see the same feelings prevalent in Job and Jeremiah, induced by the unkindness of friends, and the afflictions of their bodies. It is painfully evident that man's cruelty to his fellow in distress and weakness, is the principal cause of suicide. It was the accusations and unkindness of those for whom Rocini, as minister of finance for the government, spent his time, talents, and means, that drove him to the terrible issue. It was the inattention of the people to his wants,

and the loss of sympathy that impelled the disheartened Irishman who could not get occupation in the city of P. to cut his throat and throw himself into the river. It was the cruel abuse and heartless opposition of her father to her affection and ardent desire, that caused the despairing young lady to let go her hold on life, and leap into the river from the bridge at Bridgeport. To her death was more desirable than life without union with the object of her love. It was the indifference of her friends to her comfort, and their apparent happiness without sympathy with her in her affliction and dependency, that occasioned the lady in New England, recently, to set fire to her clothes to get rid of a life of suffering and despair. In the light of the foregoing facts and reasoning, let the reader view every case of suicide and he will see a striking correspondence in them all. And let him scan the history of his own feelings, and he will find wearisomness of life always associated with suffering from the uncertain friendships, treacherous dealings of men, and the loss of the love and esteem of those to whom he was fondly attached. Like consequences follow like treatment among animals. The lonely and faithful dog will starve and grieve himself to death at his master's grave, because there is no object of affection left to animate his life, or exercise the finer instincts of his nature. "It is related in the travels and adventures of M. Violet, and avouched by Capt. Marryat, that he saw horses, that had been tyrannized over by other horses, and treated by the whole

herd as outcasts, commit suicide. They dart with furious speed against a tree, fracture their skulls, and thus get rid of life and oppression together. He says squirrels sometimes persecute one of their number, till he destroys himself. He gives affecting instances that came under his observation, which serve as "parables to illustrate human conduct—but one among a multitude runs the risk of showing kindness to the outcast, while the rest seem bent on driving the wretched to destruction." Even the dull and almost senseless swine will pine away and die when confined in a pen with others that continually fight and worry it. There are more ways of murdering a man than by our own hands. Our conduct and influence may produce the death of our fellow-men. Ill health and ill usage lead to suicide, and if there is horror and crime in the act, there is horror and crime in the treatment that produced the act. This will appear in the history of insanity and suicide, and presents a most appalling view of the consequences of our influence over each other for evil. The statistics of suicide in France for thirty years, will very strikingly illustrate the foregoing reasoning, and show that out of the whole number of suicides committed in that time, being 6782, only 386 males and 105 females committed the horrid deed as the result of wickedness; and that the rest were committed as the consequence of the varied modes by which man troubles and torments his fellow-man. Let the slanderer, the treacherous lover, the unfaithful friend, the domestic libertine who disregards mar-



riage contracts, and throws off connubial fidelity, and the oppressor and unmerciful author of human misery of every kind, study the statistics summed above, in their painful detail ; perhaps this may lead to repentance before the measure they have meted out to others, be measured into their bitter cups. These details show the relative numbers of male and female suicides, and the causes leading thereto. “ Crossed in love, 97 males, and 157 females ; jealousy, 39 males, 52 females ; mortified pride, 27 males, 27 females ; calumny, and loss of reputation, 97 males, 28 females ; remorse, 37 males, 12 females ; disappointed ambition, 110 males, 12 females ; reverse of fortune, 283 males, 39 females ; gaming, 141 males, 14 females ; other species of misconduct, 208 males, 79 females ; domestic chagrins, 524 males, 260 females ; misery, 511 males, 504 females ; fanaticism, 1 male, 13 females.” It would, therefore, seem that five women died for love for three men ; that they have the disadvantage in jealousy, having more occasion to suffer than men ; that they are on a par with the men in pride ; that in calumny, and loss of reputation they bear with three times times the fortitude that men do ; that they feel but one third the remorse that men experience ; and that to the sorrows that flow from disappointed ambition, and reverse of fortune, they are exposed very lightly when compared to men. This calculation applies to the ladies of France ; how it may apply to women in this country, I do not presume to say. It is probable that about the same relative statistics would appear. M. Pairet, the medical professor



who published the above statistics in Paris, states that three-fourths of the whole number were unmarried.

There has been much speculation about the morality and future destiny of suicides. It cannot be doubted that many wicked persons become insane and commit suicide in the same moral state in which they became insane. This leaves but little doubt as to their destiny. But many a pious individual becomes insane, and commits suicide and dies in the same moral state in which he became insane; the justice and mercy of God leaves us no room to doubt their future welfare. Suicide is an act of insanity, and if the individual did not become insane and suicidal through immorality, but otherwise, then we can see how the deranged can be morally innocent in this act. But it is in many instances a crime and in all cases a most revolting thing, and we should shudder at the very thought of doing it, and earnestly avoid every tendency towards it.

There is a great diversity of opinion and want of information among people as to the symptoms of insanity. And it is often the case that the premonitory evidences of the approaching calamity are unheeded, till the full development startles the relatives of the neglected sufferer, and they often see their mistake and neglect when too late. It is not an easy task to furnish a perfect and universal statement of symptoms applicable to all cases. There is such a variety and diversity in the constitutional and educational disposition and ability of men, and their circumstances are so often different, that often little apparent similarity is

manifest in the external signs of the affliction. In view of all this, I shall not attempt a minute and critical presentation of the symptoms of insanity, but will treat the subject in a general way.

To subject every man to the ordeal of consistency and strict rationality, and make these the standard of insanity, not many would escape the charge of mental aberration. Indeed nearly every one is a monomaniac, that is, has a strange notion, and exhibits corresponding feelings and actions on some one subject. One ideaed men are monomaniacs and are absorbed in some particular thing, almost incapable, in the meanwhile, of attending to anything else. This is a species of insanity, mostly harmless, and so common as not to excite the surprise and fears of associates. There is also, a great amount of hallucination in community that does not excite the apprehensions of people, because not accompanied with any degree of violence that renders the subject dangerous. But all these states are really derangement of mind, and are worthy of attention.

But to understand the subject, it is important to know what insanity is. This is somewhat difficult, as the affliction has so many stages and degrees and forms of manifestation. As a general definition, insanity may be said to be a confused, disordered, irregular and impulsive operation of the mental faculties. This applies to all cases of mental operation and seems fully to cover the ground. Then, in some stages of this derangement, there is a loss of power in attention and memory, showing a feebleness in the faculties,

rather a result of the disease than a necessary part of it.

1. One of the most early and warning symptoms of insanity is undue anxiety about some matter of absorbing interest. Property, health, reputation, &c. may be the subject of the corroding care. This shows a degree of physical disease, and warns the sufferer to seek a proper and timely remedy. Relaxation, careful diet and varied activity may allay the symptoms and restore to health. Accompanying this state is mostly an indisposition to sleep, and a want of calmness of mind. A powerful shower bath, and much rubbing of the surface immediately after, to produce warmth, may allay the excitability, and relieve the wakeful sufferer. The greatest care should be taken to avoid this evidence of a diseased state of the body, so often resulting in insanity.

2. Fickleness of mind is likewise a very striking symptom. This may be constitutional or induced in the system; the subject changes his purposes and pursuits without any justifiable reason, but from mere caprice. In this case he should be induced to curb his propensity, lest it become too powerful. This capriciousness of feeling and action, shows a high degree of nervous disease, and should warn the subject of his danger, and prompt him to secure a proper remedy. I will here urge parents to learn their children the habit of continuance in their work, till what they are engaged in is accomplished. A predisposition to insanity is often laid in the early habits of children, being allowed to change from one thing to

another, as their childish whims dictate. This dissipates the mind, and destroys the self-control of the child. Self-command is always a sign of sanity, and should be cultivated in early life.

3. Irritability of temper, unusual to the person and occasional in its occurrence, is another common symptom of insanity, and is the opposite of exuberant kindness and cheerfulness, which accompanies it. This indicates a dangerous state of the nervous system, and disease of the digestive organs. And all that is mostly necessary in a case of this kind, is to produce a healthy digestion, and proper action in the nervous system, to secure good temper and regular feelings, providing the individual is subject to the dictates and restraints of piety. Let the individual keep his bowels regular, take regular rest, plenty of out-door exercise, and keep his skin clean and well rubbed, and avoid places and causes of excitement, and be pious, trust in God, and keep the mind stayed on Christ, and he need not apprehend much danger. This irritability is just as much seen in convulsive laughter, and immoderate weeping, as in ill-temper. All these forms of manifestation belong to the same state of disease. The first discovery of the insanity of a certain minister, was seen in a burst of immoderate laughter on the street, entirely uncommon for him. It was noticed also, in his susceptibility to be confused and hasty in his feelings, and his disposition to be affected to tears under circumstances unusual to him. All these are signs of the same diseased state, and are very premonitory of de-

rangement. This point is illustrated by the following remarks of good authority. The first assistant physician of the Ohio Asylum, in speaking of a man who had been at the Asylum, as a patient, and was there on a visit, said, "great hilarity of feeling was quite as injurious to the person, as too much gloom and moroseness," and remarked that "he should guard very earnestly against such feelings." This is, indeed, a very important feature in this subject, and must be considered in order to understand the mental and moral state of the individual afflicted.

4. Laboriously pursuing some favorite object, under all circumstances, and in an extravagant manner, is a very common evidence of a disordered state of the mind. It is morbid tenacity of feeling. It shows a want of reflection and a consequent want of moderation, that is not common to the sane mind. It is seen in the incessant toils and self-murdering efforts of the covetous to become rich. In this case, a sudden reverse of fortune will develop the previously existing malady, and leave the overwrought mind in ruins. This symptom shows itself, also, in the ambitious aspirant for fame and high distinction. Disappointment after long tension to gain the object, is the cause of the diseased state taking prominence in the observation of all. It is seen also, in the poet who pursues his peculiar fancy—in the painter who is destructively intent on the execution of his favorite picture—in the wild reformer who suspends his country's destiny on some single political or moral scheme. All such in-



stances show a disordered state of intellect, and only need some calamity, loss of friends, or continued ill usage to develop the malady.

5. Despondency and great discouragement under difficulties, also, shows a degree of mental disease. "Low spirits," as this state is often designated, is but the reaction of too high a tide of animation, and is warning evidence of the unhealthy condition of the system. It is proof of a degree of incontrollableness of feeling always associated with derangement. This state of the body is a diseased state, and requires some attention to diet, &c. The person should avoid the use of tobacco, tea and coffee, and govern his feelings to avoid the extremes of hilarity and despondency, and accustom himself to reason on the folly of being discouraged in the possible pursuits of life. The mind takes sets from habit, and should be scrupulously watched. The cheerfulness of piety, without the levity of nonsense, is the wise and healthy rule in the regulation of our spirits.

6. A complaining disposition is no slight evidence of a morbid state of mind. It is a painful product of nervous irritability, but is not always a mark of immorality. Some of the brightest gems of intellect and piety have shown and do show this unhappy feature of mind, in suffering sympathy with the body. Job in his affliction, Jeremiah in his troubles, and David in his sufferings, show how the mind thus sinks and suffers with the body. I could name many eminent men of modern as well as ancient times, who evinced



this diseased condition by their complaining. Recollect they did not murmur, but uttered their complaints on the ear of friendly sympathy. It is essential to the relief of the nervous system to complain; it is a safety valve through which the agonized sufferer can pour out his superabundance of corroding anxiety and trouble. And it is the province of patient sympathy and forbearing charity, to listen with due allowance to the complaints of the sufferer. The nerves cannot bear a load of "unutterable grief." Job, whose complaints, not murmurs, were repulsed by his "miserable comforters as the offspring of impatience, and the evidence of impiety, said, "who is he that will plead with me? for now, if I hold my tongue, I shall give up the ghost." To complain is not to murmur; one is compatible with christian resignation, the other is the offspring of a rebellious state of feeling. It is important that we know to whom we should utter our complaint; not to the suspicious; they would misjudge us; not to the tale bearer; he would betray and misrepresent us; but to the intelligent and honest; these will sympathise with and aid us. But there is one true Friend, to whom we may pour out our complaints, in certain hope of obtaining relief and sympathy; it is Jesus who "can be touched with a feeling of our infirmities." While complaining is not necessarily sinful, it shows that the nervous system is in a fretful and excitable condition. As the mind acts powerfully on the nerves it should be kept as calm and patient as possible, so that the nerves may thereby be kept

in a corresponding condition. To ridicule the complaints of such, and treat them with cold indifference, is a rapid way to chafe and torment the morbid mind, and hurry it to the mature stages of derangement.

Apprehension, or gloomy foreboding of evil, is another symptom of incipient insanity. This often arises, to an alarming degree of certainty, and torments the individual with dread and great uneasiness. There is no fact, no evidence, nor any previous experience to warrant the gloomy apprehension; but it is there, and is not unfrequently a disqualification for business, and always destructive to peace and cheerfulness. A very intelligent minister and physician, in conversation with me on this point, stated that the pious mother of one of his patients, and a member of his own class in the M. E. Church, after losing sleep, rest, and wanting proper attention to her appetite for several days, in exhausting labor and attention to her afflicted son, remarked to him as her spiritual adviser, "Dr. I don't know what is the matter with me; I am losing my religious enjoyment, I can't pray, I am backsliding." He replied, "Let me see your tongue, and feel your pulse." She seemed startled, as though he was trifling with her, ignorant of the beclouding influence of the exhausted, diseased body over the mind. Said the Dr. "take rest, attend to your diet, and use some medicine to cleanse and tone your stomach, and arouse your torpid liver to action, and report to me in a day or two. The next time I saw her," said he, "she met me with smiles, and said, Dr. I can pray

now." Here is a very clear instance of the depressed condition of the body partially unhinging the mind, which showed its state of morbid feeling in tormenting apprehensions about the state of the soul. Many a sincere saint is thus "accused before the Lord," by Satan, the great accuser, and from mere derangement of the nervous system and digestive organs, are induced, in ignorance of their true state, and judging too much by feeling, to "write bitter things against themselves." Had this lady opened her mind to many a one, she would have been charged with dereliction of duty, and her worst apprehensions confirmed and increased, by ignorant accusations of spiritual wickedness. Thus many pious persons are driven into religious melancholy, and are ruined in mind and health by ignorant advisers, who, judging by themselves, attribute to others wickedness on account of mere mental gloom. I could give other instances, where something, an evil, a horrid event, is feared, but they are so common, that to recite them here would produce no interest. This state of mind is a sure evidence of gastric and hepatic disease, and warns the sufferer to attend to the irritation of the stomach, and the torpidity of the liver. The individual is so far insane, and is in perilous danger of becoming more deeply involved in the mental malady. What should strike the subject with deep concern is the fact that this mental state deranges the body, and reacts upon the nervous system with almost fatal influence. To turn the mind from these groundless forebodings, should be the calm, determin-

ate, and pious effort of the person to accomplish. Effort is necessary, and the rational admonition of the Savior, "take no thought for the morrow," is essential in this case.

8. Extreme sensitiveness, is a very common symptom of insanity in its early stages. This is seen in a morbid concern about one's honor, and anxiety about a reputation, it is seen in great susceptibility to feel keenly a slight, a supposed insult, or a pointed joke; it is also evinced in a passionate fondness for friends and relatives, and distressing anxiety about their dangers, &c. In this state, a mother cannot bear to have her children out of her sight, a father cannot trust his boys as usual, and one cannot stand by while a friend is undergoing an operation however unimportant; all this indicates a nervous tenderness and impulsiveness, which accompanies a mental incapacity to reflect; hence the morbid excitement caused by a want of sober thought. This sensitiveness is seen in the morbid sympathy that annoys the person. He will almost involuntarily laugh because others do, and weep likewise. And the sight of any suffering or danger, annoys him almost to distraction. It is seen likewise in impatience of contradiction, and in great tenacity about trifles. In this case, very great care should be taken not to use stimulants, or food hard to digest, and use the shower bath, or morning and evening ablutions with a sponge or a crash towel wet in cold water. To frighten, vex, and harshly cross one in this condition, is extremely hazardous.

9. Timidity or shyness makes a state of nervous disease which accompanies a very considerable degree of mental derangement. In this state the subject is embarrassed and confused under ordinary circumstances, and cannot brook the gaze of his acquaintances. A disposition prevails to avoid company, to take the "back way," and to shun those who may notice their shyness. This symptom is also seen in the supposition of the invalid that persons are whispering and talking about him, as he passes by and have a poor opinion of him. This is often one of the most noticeable evidences of the approaching calamity, and should be checked at once by going boldly up to the observers, and thereby break the tormenting spell. A feeling of self condemnation accompanies this state, and the morbid sufferer is ready to conclude that he is worthless and despised. The language of a very intelligent man, of Connecticut, speaking of himself, is here in point, "he appeared to himself to be the vilest and meanest of men, and that it would kill him to meet the gaze of an honest, upright man." A pious and upright man of the city of W. said, when in that state, any expression not worth a straw to any one, which he thought might be so turned or construed as to strike at his honor, would haunt him for months, and destroy his peace; and that at such times he would feel like shrinking and sinking into the earth if charged with anything dishonorable, although perfectly conscious of innocence and integrity; but when his nerves were right, all was right. These are



evamples, and hundreds of similar ones could be cited.

To fully cover all the ground, and present the experience of thousands, I will here give an extract from a private letter addressed to me in answer to some inquiries propounded to an eminent minister, and once a practicing physician. "To describe my mental sufferings, is impossible. They all spring from one thing; viz. a fear that my reputation will be injured in some way, by ungodly designing men, or honest and greatly mistaken men. I have rarely any fears in reference to eternity—I have no fears of sickness, or want, or death; I feel quite sure, generally, that God will give me enough of this world, enough of health, enough of grace to take me to heaven; but while I hardly ever have a doubt on any of these matters, and have too, the answer of a good conscience towards my fellow men, and can look up to my heavenly Father and say, thou Lord knowest my integrity, still I am haunted with fears that some wicked device is concocting to ruin me, and may succeed, and the simple fear that their may be such a scheme, and that it *may*, MAY, MAY succeed, exerts over me a withering power which I cannot describe. The very worst I have imagined, would not be *half as bad if it were real*, for it would then be tangible, and I could grapple with it. But my nervous energy is gone, I am a poor miserable shrinking coward, and feel as if I could not lift a finger to avert the most dire calamity. These are my sufferings, and though when enduring



them, I see and know that these fears are groundless, yet I cannot shake them off. I try, and try, and try, and pray, and pray, and pray, but it is all in vain; I might as well try to pluck the moon down. But just as my health improves, all these horrible hallucinations vanish. When my nerves are restored to half their natural health, I can set earth and hell at defiance. But when my spinal affection is bad, and my liver sadly at fault, I shrink with a contemptible feeling unworthy a child, and cannot for the life of me, help it." This rationally accounts for the apparent childishness, and strange sycophancy of even great men in this condition. This too, is the experience of a great and good man. Many are similarly affected, but have not the stay of evangelical faith for their souls, or the consolations of grace to cheer their hearts. I will insert here, this person's medical treatment of himself, for the benefit of all concerned. "Tonics for the stomach, alteratives for the liver, and counter irritants for the spine, and cold water ablutions every morning." The result was great improvement.

Other symptoms might be named, but the ground seems to be sufficiently covered for present purposes. The foregoing observations will apply to many who were never esteemed to be insane, but, are nevertheless, in a condition alarmingly favorable to the full development of insanity by some sudden and unforeseen calamity. These symptoms are evidences of a diseased state of body, which act very powerfully upon the sym-

pathising mind, and places it in a position greatly exposed to the exciting causes of derangement. All that a person with these symptoms needs, to show the mature evidences of derangement, is loss of sympathy, harsh opposition, slanderous accusations, great anxiety, ill requited love. Any or all of these causes operating on the mind will mature the affliction as in a hot bed. Many who are in the above dangerous state of health, are happily placed in such circumstances, in contact with such judicious and humane associates, and in sympathy with such tender and affectionate friends as to be able to avoid the impending calamity. Happy are they : while others in a no more dangerous personal condition, yet doomed to struggle in the agitations of adverse circumstances, and destitute of the soothing support of " calm and loving minds," sink under their heavy burden.

There are symptoms of insanity or rather of a tendency to mental disorder of a physical character. These apply to that condition of the body which affects the mind. A state of restlessness, of nervous indisposition to quiet, is a powerful agency in debilitating the mind ; because it must necessarily affect the brain, and incapacitate it for healthy action. Chronic irritation of the mucous linings of the stomach and bowels, also, accompanies the early symptoms of mental derangement. The brain is so intimately connected with the stomach that the latter cannot be in a state of irritation without disordering the former ; the brain being the organ of the mind's operation, necessarily shows its own defects through the action of the mind. Chronic irritation of the bow-

els, also affects the brain. This chronic state is shown by alternate periods of constipation and morbid looseness of the bowels.

When costiveness exists, an undue quantity of blood determines to the head, often causing a painful sense of fulness in the head and uneasiness of mind, with giddiness and a loss of the vigor and vivacity of the mental operations. Other causes connected with this physical state, often produce derangement, which, but for this state of health, would be comparatively harmless. Cold extremities and unhealthy circulation of the blood, always accompanied with more or less fullness of the head, tends to produce a diseased state of the mind. The mental agony mostly accompanying this tendency of blood to the head is indescribable and disqualifies the subject of it, for the time at least, for attention to business and friends and rational enjoyment in all respects. The sooner this undue quantity of blood to the head can be arrested, by stimulants and friction to the surface, and a hot foot bath the better: nor should any pains be spared to arrest this dangerous tendency in the circulation, lest it become a diseased habit, and the sufferer never be restored to physical and mental health. You will see the subject of cold extremities and fullness of head, sometimes impatient and restless, and at other times irresolute and listless. These warnings should not be unheeded.

Neuralgic pains in the head and soreness of the spine, are symptoms of nervous irritation, and, to a greater or less degree, enfeeble the vigor of the mind and disturb its equanimity. Nervines or anti-spasmodics should be used in all such cases

to allay this irritation. I will not extend my remarks on this subject only to observe that many have these symptoms or many of them, who do not become insane, in the legal and public meaning of the word, but are really in a very dangerous state of health, and should calmly strive to remove the causes of their ill health, and resort to judicious exercise of mind and cheerful piety, to sustain the mind from sinking into deranged exercise.

The reader will see that I have not pointed out the evidences of insanity in its mature and fully developed stages. This belongs to the physician and legalist, who is called upon to determine the sanity or insanity, of one whose case is in dispute. But I have briefly shown some of the most prominent symptoms in their incipient and warning stages. This I have done, to put the endangered one on his guard, and influence him to seek such remedies as I have merely named, and others that may be suggested in consultation with proper persons. Objections may be made to the positions I have taken, on the ground that they involve a great many in the affliction. This is unavoidably the case, and the positions taken, will show a great portion of civilized community to be in a state of partial and incipient derangement, and many exhibiting some of the features of this state in their full development. And as before said, but for the favorable circumstances of thousands, they would plunge into all the sufferings, and aberrations of well developed insanity. Very many, for years, show none but the premonitory signs of the dis-

ease, when trouble, misfortune and unkindness, matures the hitherto suppressed and easily managed affliction, and it breaks out in all its alarming characteristics.

In the next and final letter, which I shall now present for the reader's consideration, I will briefly specify the causes of mental derangement, and nervous disease.

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## LETTER XX.

Causes of insanity—Originating and developing causes—Majority of persons show more or less the incipient stages—1. Predisposing cause in parents—Hereditary diseases—Fearful responsibilities of mothers—Dr. Howe—Idiocy in Mass.—Popular habits—Predisposition caused by individual's own conduct—Constitutional liability—2. Grief and anxiety—3. Bad education—Too much indulgence—Too violent restraint—Cases of provocation—Premature exercise of the mind—State of Civilization—4. Incessant activity of the age—Seen in New England states—Faith in Christ needed—The Poor—Political exaltation—5. Irregular habits—6. Novel Reading—John Randolph—The Virginia lady—7. Ennui and Revery—Colton—Old Dumbiedikes and Count de Caylus—Channing's advice—8. Hard lifting—The blood on the brain—Sudden chills—9. Intemperance in eating, drinking, and use of tobacco—10. Previous attacks of insanity, and other causes affecting the brain—Remarks of authors—A great evil in society—11. Incessant application of the mind on one point—Cases of Biology—Developing causes—In many persons it remains undeveloped, &c. &c.

It is somewhat difficult to arrive at the real cause of disease either of body or mind. There



are so many unknown influences at work and so many different states of physical and mental strength, or susceptibility to disease, that it is almost impossible to find when and where a cause begins to operate. There is often a complication of causes operating to bring about mental derangement. Some likewise are more susceptible of injury from these causes than others, and some will bear the force of one cause, that would break down another and yet sink under one that the other would bear. What will drive one mad will not affect another; so that there are different causes operating on different individuals, affecting them according to their peculiar susceptibility. While one may smile at the insane whims of his neighbor, he may himself, be equally pitiable in the estimation of this neighbor, for some notion equally irrational. And while one may ridicule the weakness of his friend for yielding to the tide of some apparently slight grief or trouble, he may himself be the victim of some deranging cause, equally as trifling in the estimation of others. We must remember that in all departments of nature, causes very trifling in themselves operate to produce the most tremendous results. And matters very trifling in themselves may and often do unhinge the mightiest minds. Let us beware then how we trifle with the causes of mental alienation, lest we fall ourselves, unhappy victims to some deranging cause.

In noticing the causes of derangement I will divide them for distinctness, into two classes, not following any author, but the painful teachings of



experience, the instructions of careful observation and the correctings of some attentive reading. First, then, the originating cause, and secondly, the developing or proximate cause.

The originating cause operates to sow the seeds of the disease abroad in the system, rendering it liable to be so influenced by the developing cause as to bring it out in its true character. The susceptible or originating cause places the mind which is always in sympathy with the body, in a state peculiarly adapted to take on the mature form of this affliction. The mind with the body thus prepared, is in danger of wrecking under the pressure of many external adverse influences. These preparatory influences, are mostly personal and internal, while the developing causes are mostly external to the individual, and circumstantial. And it is very clear that these originating causes may be in operation for years, and the individual be under their influence for life, and never be thrown into circumstances calculated to mature the incipient derangement. So far, therefore, as the incipient stages of insanity are concerned, perhaps one half of the mass of civilized men are so far insane. The predisposition to insanity, is very great in society generally, and is involving still more numerouslly our fellow men. This will appear, when I shall point out some of the more prominent predisposing, or originating causes.

1. Predisposition to insanity in the child, may be clearly traced to the excesses and diseased condition of the parents. The temper and con-

duct of parents, and particularly of mothers, give the chief temperament and liability to disease to their offspring. Thus scrofulous parents will mostly have scrofulous children; so also, with children of consumptive parents, and of parents of high nervous temperament. Children get their characteristic disposition, their propensities, or their "constitutional make" from their parents, and especially from the maternal side. Indeed, the child generally exhibits the propensities which the mother indulged during her pregnancy. Thus mental aptitudes and susceptibilities are transmitted from parents to children. Hence parents who are strongly marked with nervous and mental indications of derangement, will have children exposed in like manner. So that a strong bias toward mental aberration, is often infused into the un-born babe. Drunken parents, licentious parents, and parents who indulge in all the tide of passion, unrestrained feeling and impatience, will give to their tender offspring like characteristics, and thus lay the foundation for various bodily ills, and for exposure to insanity. This is a momentous consideration, and should awake every parent, especially every mother, to reflect upon her responsibilities. This is one of the terrible ways in which the "iniquities of the fathers are visited upon the children to the third and fourth generation;" not punishment for the moral guilt of parents, but the sad consequences of the gross violations of the laws of moral, mental, and physical health and purity. Bodily deformity, mental obliquity, and often loathsome disease is thus en-

tailed on innocent but ruined children, elucidating the solemn inspired sentence. The popular notion that these bodily ills and mental infirmities are produced "by the mysterious dispensations of providence," is erroneous in the light of true scriptural science, and these hereditary calamities are seen to be the legitimate and unavoidable fruits of the violated laws of health, which violation ought to have been avoided. Dr. Howe, of the Blind Asylum in Massachusetts, made a recent tour of observation through the state, and obtained the information that a vast majority of the hundreds of idiots in the state, were congenital; so caused by the health and habits of their parents. Intemperance, filthy bodies, bad air, unwholesome food, ignorance, and the use of calomel, all deteriorate the mental health and bodily vigor of parents, and produce a tendency to idiocy in their offspring. Rubbing the heads of new-born infants with rum, brandy and whiskey, is a frequent source of idiocy, and the murderous use of Godfrey's cordial and paragoric, used by enlightened and fashionable mothers, is another prolific source of gastric and nervous irritation and cerebel disease, which often terminates in idiocy in the succeeding generations. This is a delicate, but important subject, and a squeamish sense of *niceness* should not hide it from parents. "These excesses in parents," says an eminent writer, "are often followed by those direful diseases, insanity and consumption." Yet many of these monsters, will neglect and abuse the innocent sufferers of their own brutal habits, and

the laws and customs of society connive at and apologize for their cruelty. I most earnestly call the attention of all concerned to the following facts, from the report of Dr. E. Stevens, examining agent for the Massachusetts commissioners, for the protection and cure of idiocy.

At the Cambridge poor house there are three well formed and strong brothers, one 23, second 20, and third 18 years old. These are all the children their mother had. Their father is a respectable mechanic, and has a very intelligent child by a second wife. The mother of these idiotic boys was an actively benevolent woman, who often took narcotic drugs, and went out whole days and nights to visit and assist the sick in her neighborhood, leaving all her children put to sleep by laudanum, which is wine and opium. Every day when they cried, and she wanted to go out visiting, she put them all to sleep with laudanum. At length their whole organization assimilated to such a state of body and mind, and they have grown up to the size of manhood, with the avenues of their brain practically closed by drugs, so that they have merely infantile powers of mind and strength of body. This is truly a shocking instance of thoughtless cruelty, and shows the sad consequences of using such medicines; nor is it any credit to a mother to use any medicine to quiet their children, merely to get to run abroad even on any errand, except in a case of absolute necessity.

Among the 240 idiots described by the commissioners to the Legislature of the above state,

seven were made so by their mothers' trying to procure abortion by the use of very powerful drugs. This cannot be surpassed in cruelty even by a heathen mother. Although these unborn children were not quite killed, yet they were irrecoverably stupified, and malformed to the lowest degree of idiocy and animal imbecility. These victims of a fashionable practice of infanticide, among so called refined ladies, remain glaring and howling personifications of crime, misery and long continued corruption. In some cases of this kind, the health of the woman becomes so permanently impaired, that they continue ever after to bring forth idiots, malformations and invalids; their offspring a standing reproof of their inhuman folly.

It may be affirmed, that in every case of developed insanity, there was a certain natural temperament, or habit of mind and body. Without this predisposition, the causes which develop the disease would have some other moral and social effect. Thus jealousy, as a developing cause, without the predisposition, would cause indignant indifference to the individual causing it, and an easy separation would ensue. While the morbid susceptibility to insanity, in one who was jealous, would make him or her almost a certain prey to this jealousy, if the cause of it was not speedily removed.

This constitutional liability to insanity is often produced by the habits of the individual, and is, therefore, not hereditary. Long continued nervous disease, excessive labor, intemperance, gor-



mandizing, inattention to the skin and mucous membrane, dyspepsia, and the use of mercury, do all dispose to derangement, and leave the mind in a condition to be wrecked by some exciting cause or causes. It may therefore be said, that the nervous system and brain must be in a diseased state, before one can become insane.

Grief and anxiety very frequently produce a condition of body favorable to insanity. Thus grief will dry up the secretions, and almost totally destroy digestion, and produce a loss of appetite. Grief about the death of a relative, or the loss of property, or the alienation of a friend, will break down the body and lay the sympathising mind liable to an attack on the occurrence of some exciting circumstance. The predisposing or originating causes may continue till it assumes the character of the exciting cause, and not only originate, but develop the malady. The immoderate grief, therefore, of a parent in the loss of a child, would soon so derange the functions of the body, as to endanger the sanity of the mind, were it not for the call of duties about the house and family, which diverts the mind from its sorrow. In this way many a one is saved from the sad calamity. Circumstances favoring the continuance of this grief, would soon overtop the troubled mind, and leave it a mass of mental ruins.

The anguish produced in the mind of the husband or the wife by the neglect or indifference of the other, producing the painful conviction that he, or she, as the case may be, is alienated in



conjugal affection, will inflame the blood, obstruct the functions of the system, derange the nerves, and break down the body; and if this painful state is not removed by a change of conduct in the offending party, the mind will sink under the accumulated weight of its poignant sorrow. Many a noble and affectionate man has been thus driven to despair of happiness, and driven into derangement by the treachery of an unfaithful wife. And many pure and angelic women, too good for their despicable husbands, have been driven mad, or hurried to a premature grave by the shameful neglect, and disgraceful treachery of their companions. Conjugal infidelity, the treason of husband or wife, the violation of marriage vows, or whatever it may be called, ranks among the most heinous, and abominable offences in the calendar of crimes. God chooses this sum of all social and domestic villanies, as an illustration of the horrible crime of idolatry and treason against heaven. Where this evil prevails, all other evils exist, and no crime of the Jewish people was more signally punished than the crime of adultery and fornication. The moral condition of a community, or of an individual is mostly indicated by the existence or non-existence of this dishonorable vice. No wonder such sad results often follow the commission of this unjustifiable offence; results which seem to be designed as comments on the character of the crime, and warnings against its perpetration. The husband that will rudely tear away from the living tendrils of his wife's affection, and break

her confiding heart by invading the sanctities of other domestic circles, is capable of any depth in corruption, and of perpetrating any offence against God or man, if he has the provocation adequate to the deed. And the wife that will become so polluted as to seek a gratification of her lusts in alienation from her husband, is base enough to abandon her children, having stabbed already their purity and honor. Next akin to this is the treachery of betrothed lovers whose unfaithfulness often drives the disappointed one mad, and into suicide.

3. Another predisposing cause, is bad education. Improper education applies to parents allowing too much indulgence in the passions and caprices of their children, and want of proper moral discipline. Thus in early life, a habit of violence is formed, which lays a predisposition to insanity in the temper and moral affections of the child. Unrestrained gratification destroys the power to endure loss and disappointment. Parents will often give their children all they want, to get rid of their teasing, little knowing that they are fostering a state of temper which renders the mind accessible to the attacks of derangement. Parents and others often provoke children to resentment and retaliation, to see a display of their infantile fury; little do such sinful and cruel persons think that they are predisposing the mind and temper of the tormented victim of their sinful sport, to all the horrors of insanity. Several cases of insanity have come under my own observation, where the predisposition was caused by re-

peated provocations in early life. The case of a man, who became violently insane in middle life, only developed what was planted in him, being hereditarily disposed thereto, when quite a youth, by his brother and others, who made it a practice to frighten, vex, and torment him on all occasions, until his anger became so sudden and powerful in its action as to ignite on the slightest cause of irritation. Had it not been for a period of exhausting affliction, and his good fortune to become religious when quite a youth, he would, without doubt, have been a maniac before he was twenty. This same individual was, from his childhood, characterized by kindness, cheerfulness, and an inoffensive disposition. But frequent provocation developed a contrary susceptibility, and entailed upon him painful liabilities for life. There is philosophy in Paul's injunction, "Fathers, provoke not your children to wrath." It equally binds all others.

A Mr. H. stated that his brother was in the habit of "plaguing him when they were little boys together," and "all the time," until he became insane; and that he would provoke him often, "till he would fall." "The last time he did it," said the miserable man, "my head raised a foot on top, and it will never come down." Hence he became insane, and his head has never come down; that is, the sensation caused by the violent rush of blood to the head, and nervous excitement, in his phrensy, has not subsided, and he is permanently mad. The wicked and oft-repeated provocations of his brother, were the

predisposing causes of his insanity. In the village where I now write, a woman has just come to her death by a spasm of rage brought on by the violent abuse of her cruel husband. Oft-repeated provocations previous to and after her marriage, brought upon her many violent attacks of phrensy. All such provocations should be punishable in law, as they are wicked and dangerous; often producing death.

Let the patient, calm, and forgiving powers of the soul be cultivated in children, and the opposite passions be powerfully restrained and judiciously governed, and a fruitful cause of inclination to insanity will be removed, and much suffering avoided. This defect in family government prevails among the higher classes, and accounts for the fact that a greater portion of the children of the fashionable and opulent, become profligate and insane, than of the children of the middle and poor classes, not including the poor who are beastly and indolent. Again, the system of excessive restraint, the opposite of imprudent indulgence, is another defect in youthful education, which predisposes to insanity. Violent restraints produce a savage carelessness of the deeds punished, a recklessness of conduct and the same disposition as is displayed by the tyrant who thus restrains. It also educates the susceptible soul of the youth to cultivate feelings of sullen revenge, and of lonely misanthropy. Love is the only adequate power to wisely restrain and safely lead out the passions of the heart.

Connected with the two foregoing defects in

education, is one peculiarly characteristic of this age ; it is the practice of over straining, and premature exercise of, the youthful mind. This enfeebles the brain, and disorders the whole nervous system. Many promising young persons droop and die under this injudicious training, who might otherwise have become distinguished for talent and usefulness. Too great a demand is thus made for energy and blood to the brain, and the muscular and other parts of the system are left deficient. This undue development of brain and nerve, and corresponding debility of body, is a most favorable condition to the production of insanity. Children should not be kept too constantly at school, but required to work, and take industrial exercise, to develop their physical powers, as well as educate their mental faculties. Insanity never occurs only where there is a disproportion between the powers, health and action of the mind and body. In education this disproportion should be avoided ; each should be developed and regulated for the other's good. In this injudicious education is seen one cause why civilized communities show a greater number of insane than uncivilized communities do. The education of the uncivilized refers chiefly to the strength, activity and endurance of the body. Heathen parents take great pains to educate their children for their destined sphere. But parents in a christian and civilized land, are notorious for their neglect of the proper training of their offspring. Instead of taking pains at home, by example and affectionate instruction, to educate them morally



and physically ; they send them off to school so soon almost as they can walk, to get rid of them during the day, and doom the little sufferers to sit with languid nerves, and curved spine, for hours, on a hard bench, and breathe fetid air for days and weeks. No wonder they are feeble bodied, adverse to parental restraint, and predisposed to nervous disease and insanity.

4. There is a very general and powerful predisposing cause of insanity in the incessant activity of this age. This is emphatically the age of excitement—of debilitating excitement. Nearly every one is pushed on in reckless energy in pursuit of some object. Many are covetously bent on becoming rich, and in their ceaseless toil give neither rest to their bodies, or quiet to their minds. They are eat up with anxiety, and overwrought with their cares and multifarious business. Every one about them is drawn into the same whirlpool, and thus whole families and their dependants, and often whole communities are carried away with the same current. The nerves must suffer and the mind be endangered by such pressure. And this class includes a very great portion of community. Here are seen the causes—premature education, and incessant mental and physical exertion—of a greater proportion of insanity in the New England states, than is found in those states where the more ordinary efforts of body and mind are put forth. In communities where there is great competition, and consequent ambition and anxiety, and where one's wits are to be taxed for a living, as it is in New England, insanity will be



more common. Anxiety to get ahead, and scheming to gain the object of pursuit, necessarily impairs the mind, and deranges the whole nervous tissue. How important, to arrest this fatal tide, is living faith and calm trust in God, which effectually guards the mind from "anxious thoughts for the morrow," and produces that healthful contentment of mind, which with "godliness is great gain." The numerous class of poor, who are thrown into unequal competition with the well-to-do, and are kept constantly on the stretch of muscle and nerve, with anxious mind to obtain a living, and often to avoid starvation, have little time to rest, and are therefore in a state of mental and physical health liable to the attacks of insanity.

In times of political excitement, there being such a rage and incessant anxiety, many are predisposed to insanity. In France, after one of their furious and exciting revolutions, cases of insanity and suicide rapidly increase. People of nervous temperament should avoid continuance in such scenes and give themselves frequent relaxation from the tension of their excitement. It is said that in proportion to whole numbers it is strikingly prevalent in the District of Columbia, and especially in Washington city. This is easily accounted for on the ground that there is so much political, fashionable and frivolous excitement there.

5. The irregular habits of this age, are a predisposing cause of insanity. Late hours, late and gormandizing suppers, soirees, levees, balls, night revels and all such like exciting exercises,

tend to the derangement of the nervous system and the injury of the mind. It is a matter much to be regretted that many of our principal men and ladies practice and countenance such ruinous habits. They may not produce immediate bad results, but with other causes, they are very evil in their effects.

6. The very prevalent practice of novel reading so excites and diverts the mind from healthful pursuits that it leads on to derangement. This is put down in the tables of insanity by learned physicians as a cause, and a moment's reflection will convince any one of its evil tendency.

This habit is lamentably prevalent in this country. There is a perfect rage among all classes for the latest novel. Time is thus consumed and duties allowed to hurry and annoy the absorbed reader, till the mind is vexed and the nerves chafed to a very great degree. The habitual novel reader is so absorbed that appetite, the calls of nature and sleep are all forgotten, and it would be a wonder if the deluded victim of mere imaginary themes and intent expectation, did not become debilitated and incapacitated for mental duty. "Tell your father," said John Randolph to a young friend, "that I recommend abstinence from novel reading and whiskey punch: depend upon it, sir, they are both equally injurious to the brain." The reader is well acquainted with the history of the insane actions of a very intelligent and popular lady of Virginia, the wife of a distinguished politician, from reading the novels of Scott and the "Wandering Jew." Let the expos-

ed one cease his course while he may, and ponder on the language of agony uttered by a modern novelist: "Every word had been torture; I felt the blood rush in volumes to my head, and my temples throb almost to bursting; and then by a sudden revulsion, it was again thrown back upon my heart, and lay a load on my life springs."

7. I name another originating cause of insanity which may appear a little speculative, but is one that operates most fatally on a great number of persons. I refer to ennui and revery. Ennui is that tiredness, that disgusted and self consuming state of mind, which marks those who live without occupation, or innocent engagement. The idle and profligate, as well as the luxuriant and wealthy pleasure taker, are all involved in this painful and dangerous state of mind. Revery is loose musing, irregular thought. In this state the mind acts, but it acts without object or aim, running without restraint, on any theme or subject. Suffered thus to roam without government, it must necessarily become impaired. Nine-tenths of the miseries and vices of mankind proceed from indolence. Persons who have naturally active minds, are most perniciously affected with sloth. The favored sons of genius, endowed with great original powers, must not repose; indolence will freeze the genial current of the soul, and will suffer from inaction, like the polished steel corrodes with rust. "The active occupation of our faculties is a safe-guard against three evils; vice, penury, and desponding gloom." Colton says, "ennui has made more gamblers than avarice,

more drunkards than thirst, and more suicides than despair." Old Dumbiedikes was wise in charging his son to be "aye sticking in a tree, when he had nothing else to do." Count de Caylus, a French nobleman, being born to wealth and princely idleness, turned his attention to engraving, and made many fine copies of antique gems. One of the nobility demanded from him a reason for his procedure, and was told by the industrious count, "I engrave that I may not hang myself." Thus, without a proper and regular occupation, the mind turns upon itself, and becomes its own destroyer.

On the dangers of revery, Dr. Channing writes to a friend as follows: "Do anything innocent rather than give yourself up to revery. I can speak on this point from experience. At one period of my life I was a dreamer, a castle builder. Visions of the distant and future, took the place of present duty and activity. I spent hours in revery. I suppose I was seduced in part, by physical debility. But the body suffered as much as the mind. I found, too, that the imagination threatened to inflame the passions, and that if I meant to be virtuous, I must dismiss my musings. The conflict was a hard one; I resolved, prayed, resisted, sought refuge in occupation, and at length triumphed. I beg you to avail yourself of my experience." Here is seen, one of the wise and benevolent adaptations of christianity to the happiness and health of man. It inculcates all the restraints and duties necessary to these grand ends. It is a system of sanatory rules, as well as of moral obligations.

8. Hard lifting by forcing the blood on the brain, enfeebling the system, and displacing the abdominal viscera is a predisposing cause of this great affliction.

I am acquainted with an individual, who, by one violent effort to lift a great weight, so injured his brain as to produce derangement, from which he has never recovered. Allied to this, is exposure to sudden chilliness of the surface and extremities, and long continued coldness of the feet. In these cases the brain greatly suffers, and a greater or less degree of cerebel disease must ensue. Coolness of the head, and warm and regular action on the surface and in the extremities, is essential to the health and sound action of the brain. This is a very prevalent cause of exposure to insanity among females. Indeed, the mode of dressing among all classes of females in this country, is itself a species of insanity. Oppressing the waist and chest with many and heavy folds of clothing, and leaving the arms and lower limbs thinly clad and exposed, does much to produce those troubles and complaints peculiar to females. Their cotton hose and delicate shoes, cost them more than purchase money. They often, for these fashionable indulgences, pay the costly forfeit of health and happiness, and frequently the priceless boon of soundness of mind. An experienced medical author states, that he found many cases of insanity produced by tight lacing, and its accompanying evils. In view of this and the host of other maladies which follow this unnatural and senseless practice, will parents allow their daughters to destroy themselves, by bowing to the mur-



derous tyranny of fashion, and conforming to the capricious demands of pride? Any one would be pronounced a fool, a madman, who would strap and lace his beasts, to give them a "delicate and refined shape." His folly and cruelty would be the subject of every one's animadversion. Yet he will furnish the means, and allow his daughters to practice on themselves greater inhumanities than he subjects his cattle and horses to. It is absolutely astonishing what the delicate frame-work and tender fibres of young ladies can endure, under the fashionable resolve of their mistaken minds. Similar treatment would speedily break the iron constitution of the camel or the ass. In young ladies it is a suicidal practice. A very unnecessary and injurious practice is general among the laboring classes, especially in our cities. I speak of the habit of wearing belts tightly buckled around the waist. This not only obstructs the action, but displaces the bowels, obstructs the circulation, and cramps the operation of the great muscles of the back. By sympathy the nerves must suffer, and great evil must ensue. It is an unnatural, unnecessary and injurious practice. But I fear it is almost in vain to reason and warn against fashion and habit.

9. I have already named intemperance in eating and drinking, and their accompanying vices, as a powerful predisposing cause to mental disease. Connected with this is the use of tobacco, in the various modes of consuming it. I have spoken at length, on this ruinous practice, in a former letter. I will just observe here, that hun-



dreds, more than do, would become insane from the use of this destructive narcotic, but for the healthy opposing influences around them. I am well acquainted with an individual now quite demented from the use of snuff, and I could specify many similar cases from this and other modes of using tobacco.

10. Dr. Prichard says, that "among the most powerful influences tending to augment the susceptibility of mental disease, we must reckon previous attacks of insanity, and other disorders affecting the brain." He says, that "the injury the brain has received from an apoplectic attack, must be considered as laying the foundation of insanity." As in other diseases, one attack leaves the patient much more liable to a recurrence of the malady than before attacked at all. M. Esquirol, an experienced and learned physician of France, says, "in such a state of susceptibility, the slightest causes give rise to relapses, and such persons, only preserve their sanity, by living in a house where no mental agitation or unfortunate contingency, is likely to throw them into their former state." Again; "the most trifling circumstances, have, in these instances, sufficient influence to produce the morbid condition of the brain and mind." Thus, while recoveries from derangement are frequently complete, and many never relapse; yet many are ever after in a very critical state, and very liable to relapses. After recovery, the endangered subject should watch closely the persons among whom, and places and scenes where, he became deranged, and if the

influence around him is provoking and exciting, let him at once abandon the place, and shun the persons who thus wickedly attack his feeble mind. His only safety is in flight, that he may avoid the impending calamity. On the propriety of this course, M. Esqurol says, "They should be separated from the objects which have excited their disease; from the friends they dislike; and from busy-bodies who only irritate them by useless arguments or misplaced ridicule." How careful should the friends and neighbors of these persons be, not to refer to old things, or condemn or trifle with them for their unfortunate insanities. Yet, persons reputed to be intelligent, pious and considerate, often worry restored lunatics for what they said and did in their wild ravings. As Dr. Awl observes, it is a great wonder that more do not relapse, in old scenes and circumstances, than do. People should nurse and aid them to stand, with more kind solicitation than if they were recovering from bodily disease alone. The reader will be astonished to know that the reverse is often the case.

11. I will name one more predisposing cause. It is found in the constant application of the mind to one theme—the long continued application of the attention in intellectual effort to some one absorbing subject. The brain, as the organ of the mind's action, cannot endure such long unity of exertion. It becomes injured like the body deteriorates, by only one set of muscles being actively used for a long time. The mind being thus employed, or rather abused, takes a set, so to speak,

or becomes the subject of habit, and operates in one channel only. For the want of general exercise, the brain looses much of its healthy action, and nervous irritability must ensue. This is the case with the man of *one idea* in wild modern reforms. It is his theme, his hobby, his mental food, he revolves it over and over, and thinks on it till he can think on little else. He neglects his business, his friends, his person, his health and is insane—a monomaniac. Such are many of the utopian reformers of France and this country. They need the philosophic variety of doctrines, duties and enjoyments presented in the Holy Scriptures, to afford the mind suitable stimulus and healthful employment. In the above unwise exercise of the mind, is found the cause why some poetic and prose writers become deranged. This predisposed them to an attack and some great affliction, some domestic trouble, some serious loss is too much for the strength and buoyancy of the jaded mind, and it must sink. In such a case, nothing but the grace of Christ, and the wise sympathetic advice of some judicious and christian friend, can save the drooping soul. Sculptors and painters are frequently made liable to this malady, by the intent application of their minds in one way. Seclusion, solitariness of feeling, earnest and long application to the one absorbing design, and want of healthful exercise, and very little communion with, or sympathy from, a bustling selfish world, all accompany their occupation; and when they meet, as is often the case, great embarrassments and trouble, and lit-

the aid or sympathy, their susceptible minds fall under the stroke. It was so with Hayden, a celebrated painter. He kept a journal; it showed that embarrassments had preyed on his mind, already predisposed, until it gave way. In one of the last pages of the touching record of his struggles, were entries showing that in his despair, he had applied to many of the wealthy whose friendship his fame had brought him. But few heeded the sinking man, and in loss of hope, from loss of adequate sympathy from his fellow-men, he committed suicide. I have noticed three instances of persons quite young being made insane by the powerful operation of their minds in one direction, while repeatedly operated upon by Biologists. The intent excitement of the mind in these strange exercises, is very dangerous to the brain. I close this point with the observation, that the mind must have variety in exercise and enjoyment. It must rest, and its healthy action can only be secured, by alternating bodily and intellectual exercise, and by relaxing the wearied brain in innocent and rational recreations.

The more prominent, exciting or developing causes of insanity remain to be enumerated. In specifying these causes, I have followed my own arrangement, and named causes not enumerated in any standard work I have read.

Let it be here remarked, that insanity in all its features, though in a slight and incipient degree, may exist in many persons, and yet never be developed. It is certain, also, that although the germ may exist in the diseased body and sympathising mind, yet it would never be developed,

but for the occurrence of some cause adequate to mature it. And it is no palliation for the exciting cause to say that previous influences prepared the way, for it is certain, that but for the influence of these exciting causes, no one would become insane. It should be remembered, also, that predisposing causes often become, by long continuance, the developing causes.

1. Anxiety and care, develop insanity. These states of mental agitation often are the predisposing and then become, by continuance, the developing cause also. Anxiety and care, associated as they always are with loss of sleep, loss of appetite, loss of cheerful animation, and attended with mental agitation, during the sickness of a dear friend, for instance, will lay the foundation for mental derangement. Then if the friend should die, this anxiety and care may mature into grief and this state of grief often ends in recognised derangement. It is not true, therefore, as some authors state, that insanity, in many cases, may be dated at the loss of some friend ; for the truth is, the occurrence of the death, served only to develop a state strongly existing before.

Anxiety and care to accumulate riches, whether for love of them or to provide against want or liquidate debt, exposes the mind to the attack of disease, and this same anxiety, will bring out this pre-existent state, when accident or treachery leaves the toiling victim in utter want or great embarrassment.

Anxiety to win a name, under adverse circumstances, operates in the same way. So also anxiety to gain the love of an individual, and devour-



ing grief in the loss of that love. Thus it is, as Dr. Pritchard remarks, "that domestic griefs, poverty and reverses of fortune, taken together, comprise considerably more than one half of all the cases attributed to moral causes."

2. In this connection I will mention domestic vexations and chagrin as a powerful productive cause of derangement. Included in these exciting troubles are, as before said, loss of friends; the ill-treatment of friends, such as the abuse of the wife by the husband, and of the children by their parents; and the violent opposition and unkindness of friends. The magnitude of this evil may be seen by a reference to the tables of moral, developing causes in different asylums. In the Ohio L. Asylum, in 1839, the per cent of cases of the whole number admitted, was  $17\frac{3}{4}$  from this cause, and in 1849, the per cent was  $21\frac{3}{4}$ , caused by domestic grief. This is a large proportion, and shows how defective humanity is, even in her sweetest relations, without the refining and sanctifying grace of Christ. On this subject, Dr. Awl remarks that, "in cases arising from domestic affliction, family trouble, ill-treatment, &c.; the per cent of *cures* from the aggregate of both, is less than of intemperance, and several other classes in the table, which shows to some extent the grievous injury sustained by the nervous system from these depressing causes." In one of the insane asylums of France, out of 183 cases, 62 were from domestic griefs. In the same institution in two years, 1811 and '12, out of 323 cases, 105 were caused by domestic grief. The cause of



melancholy dejection is found here to a great extent—out of 219, there being 60 cases of this gloomy state caused by domestic vexation. In the tables of our own noble institution, about *one-fifth* are shown to be developed in this way. And is there any wonder that such chagrin and trouble as arises from these sources, should cause insanity? An individual case will here represent a large class, properly coming under this head, and illustrative of this point. King Phillip IV. of France, in a contest with Pope Boniface VIII. employed an emissary to treat the pope with such contempt and personal violence, and this at the pope's own residence, that the pontiff, from grief and vexation, became insane, and dashed his brains out against a wall.

3. Disappointment in love is another fruitful developing cause. This cause is becoming more common, just as the treachery of lovers increases in this age of frivolity and impurity. In the tables referred to, out of 183 cases, 58 were caused by disappointment in love; out of 323 cases, 46 were from this cause. It is a well known fact that many cases of suicide originate from this painful cause; and many instances are brought out by this distressing reverse in the affections, that would otherwise never have been known, although they are often attributed to some other cause. We cannot be surprised at this, as disappointment of any kind is very injurious to health and mental quiet; but disappointment in love is as much more injurious as this passion is stronger than mere expectation.

4. Jealousy is among the most productive proximate causes of insanity. Some authors place this as a symptom and result of insanity. This may be true in some cases, but such instances are very few in comparison. And even where there is no real cause of indulging this tormenting conviction, yet it is not even then, always the mere imaginings of a crazed brain. For while there may be no just ground for the jealous feeling, its very existence shows that there were suggestive causes for the supposition. In the daily intercourse of husband and wife, there is often much neglect, many little petulancies and great want of prompt and patient sympathy for each other in the vexations and toils of life. And often they are deficient in cheerful conversation and reciprocal concern for each other's happiness. Where there is pure and ardent love, like a mote in the eye, a little matter will very much annoy the tender heart. Little things mar the sweet harmony of conjugal love, and trifling misdemeanors often poison the peace of man and wife for years. There is often nothing more than mere imprudencies fixed upon by the sufferer as the grounds of his or her tormenting suspicions. And it is repetition of little things that accomplishes the fatal work. Downright, positive alienation and acts of corruption are by no means as injurious to the sufferer; for then the injured party has a tangible and sufficient cause for weaning off the affections from the offending party. A state of uncertainty and suspense is more jading and deranging to the mind than a knowledge of the dreaded reality.

“It is worse than death to doubt.” Some are much more susceptible of jealousy than others ; to trifle with this susceptibility is, therefore, very dangerous to the health of the one and peace and honor of both parties.

Peace, innocence, health, and often life depend on prompt and judicious prudence in these delicate and ruinous domestic affairs. A great majority of married persons lose their reason, if at all, directly or indirectly, from domestic troubles. The tables of most Asylums of this country, sustain the correctness of this observation. M. Georget, an eminent French Physician, of great experience in diseases of the mind and their causes, goes farther still. “The observations,” says he, “which I have been able to make, the more numerous ones which I have compared in authors, have convinced me, that, among one hundred lunatics, ninety-five at least, have become such from the influence of affections and of moral commotions : it is an observation become almost proverbial in the Hospital—Sal p<sup>ê</sup>tri<sup>è</sup>re,—’qu’on perd la t<sup>ête</sup> par les r<sup>é</sup>volution d’esprit.

The celebrated M. Pinel says, “the first question I put to a new patient who still preserves some remains of intelligence, is, *have you undergone any vexation or disappointment?* Seldom is the reply in the negative.” And he says, “it is in the age when the mind is most susceptible of strong feelings, and when the passions excited by the strongest interests, that madness is principally displayed.”

5. Fright, is another developing cause. Fright

among children, is also a frequent predisposing cause of insanity. The shock lays the little innocent sufferer liable to a continuance of the terror, and a repetition of the horrible feeling on all occasions for months, sometimes for years and not unfrequently for life. The practice of scaring them to quiet and obedience, is a shameful compound of ignorance and cruelty, of which no truly christian and civilized man or woman will be guilty. Let parents and others know that the nervous system is a tender tissue, and that it seldom recovers fully from a severe shock of terror. But idiocy also is often occasioned by fright, and many a germ of a noble mind is thus blasted in its early existence, and doomed to the darkness and degradation of mental imbecility. I have not language to express my horror and indignation at the folly of many persons in this respect, and the sportive cruelty of boys, who tease and frighten some victim of their wicked fun, till he loses his courage and self-control, and grows up a superstitious and unmanly dolt.

To what I have said, I will add the following from a source of high authority. "A schoolmistress, for some trifling fault, most foolishly put a child in a dark cellar for an hour. The child was terrified and wept bitterly, and on returning home, burst into tears and begged that she might not be put into the cellar. The parents thought this very singular, and assured her they had no thought of doing it; but it was difficult to pacify her, and when put to bed she passed a restless night. On the following day she had a fever,

during which she frequently exclaimed "Don't put me into the cellar." The fourth day she was taken to a physician, in a high fever with delirium, frequently muttering "pray don't put me into the cellar." When the physician enquired the reason, he learned the punishment to which she had been subjected, and ordered what was likely to relieve her; but she died in a week after this unfeeling conduct. In another case, a child being frightened by a school-fellow, suffered violently from head-ache and afterwards became permanently deaf; and still another, who had been shut up in a dark cellar for some trifling offence, became nervous and melancholic, and at last an idiot for life.

If the above is not sufficient to deter the thoughtless and unfeeling, probably the following remarkable case of bodily affliction, from fright, may reach the blunted sensibilities of those barbarian monsters, who glory in tricking and tormenting their fellows. Let those who threaten and frighten the nervous and fearful subject of insanity, look at these cases and tremble at what they have done, and fear lest a worse affliction come upon them. No matter how frights occur, their fatal effects are frequently the same.

"Lucas F. son of Rev. Amos Babcock, died in Holland, Mass. aged 22 years. For nearly five years the deceased lay without being moved an inch, or a change of clothes being made. This could not be done without putting him in the greatest agony, and, in the opinion of about twenty physicians who were consulted, without causing



death. The original cause of his painful condition was the shock occasioned by his making a misstep or slide on the brink of a precipice, when nothing but a small twig or bush saved him from instant destruction."

I, however, speak more particularly of fright as a developing cause of insanity in grown persons. The system, being in a feeble and excitable state, is not able to bear the severity of a sudden and powerful shock, and the mind necessarily gives way. Nearly allied to fright, is the shock sustained by the news of a great reverse in fortune, either pleasant or unpleasant. The sudden joy of two young ladies, on hearing the news of a great estate being left them, produced insanity, and forever deprived them of the ability to enjoy it. It is often so on hearing some painful news. It has been well said, that "a thought often prostrates the mightiest mind." Nearly every one is acquainted with the almost immediate turning of the hair white, of terror-stricken persons, and persons who sustain great shocks of grief. And instances are numerous of men of mind and tolerable bodily vigor, dying suddenly from great grief or convulsive joy. It is probable, that in these cases, the engorgement of blood to the heart, ruptures it and death instantly ensues.

6. Slander is a developing cause of insanity. It may be the predisposing cause in some instances by troubling the mind until it becomes affected. But in most instances where it takes hold, if its unfortunate victim is nervous and morbidly sensitive, it drives him into derangement. It is a frequent cause of the suicidal development of



insanity. The indifferent to honor, and the insensible abandon, cannot feel the keen agony inflicted by the scorpion tongue of the slanderer; but the person of fine feeling, of generous heart, of pure motive, of noble wishes, and ardent mind, must be in good nervous health, and sustained by the faith of the gospel and the hope of future vindication, or he will fall a victim to the murderous tongue, and hellish arts of this scourge of society. Pure spirits and generous minds esteem a good name as better than gold; the loss of their well-prized treasure is more than they can calmly bear. The robber may steal their property, and death may snatch away their beloved children and friends, but the vile calumniator tears from them their peace, their honor and their prosperity, and few can, few do, pass the scathing ordeal without injury in body and mind, while many lose their innocent dignity and self-respect, and becoming deranged, frequently throw their lives away as being worthless. Diogenes, a heathen philosopher, on being asked the bite of what beast was the most poisonous, replied, "if you mean wild beasts, I reply the slanderer's is the worst; if tame, the flatterer's bite."

7. Loss of sleep is a very common, and almost certain developing cause of insanity. Very many of what are called "recent cases," are matured by this cause. Dr. Brigham of the New York Asylum, expresses the opinion that the most frequent immediate cause of insanity, in recent cases, is the want of sleep. This eminent man says, "long continued wakefulness disorders the whole system. The appetite be-

comes impaired, the secretions diminished or changed, the mind dejected, and soon waking dreams occur, and strange phantoms appear, which at first may be transient; but ultimately take possession of the mind, and madness or death ensues." Affliction in a family, trouble of mind, and an irritable state of the mucous membrane, indisposes to sound sleep. If the cause of the wakefulness is not removed, the system gets beyond the ability to sleep, and insanity is inevitable. In such cases the nervous system becomes exhausted, and it acts involuntarily, and is so diseased that the mind cannot control it. It operates in a deranged way, and the power to control emotions, ideas and words, is partly or wholly gone, and the subject is irresponsibly insane. This loss of sleep is the cause of most of the peevishness, the irresolution, and forgetfulness of nervous persons. The opinion of Dr. Brigham, is corroborated by the investigations in the Vermont Asylum, and others, and by the testimony of the best authors. I remember a case of decided insanity, developed in a mild form by several nights of wakefulness in a person predisposed to the disease. He acted very impulsively and strangely at a meeting, as the result of his loss of sleep, and so mortified the false delicacy of his wife, that instead of pitying and sympathizing with him, she poured upon him an almost constant stream of bitter and exciting abuse, for having "disgraced himself," and "ruined her;" so that he soon became raving, and, by provocation, dangerous, and was

restored only by removal from his mortified and enraged companion. This was a striking and palpable instance of the malady entirely changing its features, or external manifestations, from the influence of circumstances. This case illustrates former remarks, and shows that what some writers, more noted for their abundant nomenclature than correctness, call "malevolens," and "benevolens," are only the same mental state developed in opposite points by opposite treatment. Gentle and forbearing treatment, and a cheerful diversion of the mind, in this case, as in a great majority of others, would have arrested the disease, and restored the sinking mind. Several hours of sound sleep should be secured every night. Dr. Brigham gives the following hints on sleep.

1. "The mind should not be disturbed for several hours before retiring to rest."
2. "Retire early, and when neither very cold or warm; sleep on a hair, husk, or straw matrass. The bed-room should be large and well ventilated, and the bed should not be placed near any current of air."
3. "There should be nothing tight about the neck, and the Chinese rule of brushing the teeth before retiring, is a good one. Tea or coffee taken late in the evening is apt to disturb the sleep." In addition to all this, to take a shower bath, or to wash the body with a crash towel and cold water, thoroughly rubbing the surface *until dry and warm*, and, if there is fullness of the head, a hot foot bath, will aid, and often secure, a good night's rest. The vapor bath, and slight

nausea from lobelia, (the most efficient anti-spasmodic in the world,) will often allay wakefulness and calm the nerves to repose. One grain of camphor in pill form, followed by a draught of an ounce and a half of the infusion of hops, or a cup of strong valerian tea, or a tea of nerve powder will procure sleep in the first developments of insanity.

8. The state and changes of the atmosphère or weather tend to develop the symptoms of derangement. Persons whose nervous systems are in an irritable and debilitated state, cannot endure the cold like others, and also need more food, proportionately, than the healthy and vigorous. The use of food in the system, engenders animal heat, and it requires more therefore to supply the demands of the nervous person.

But there is a particular manner in which the weather affects the system so as to excite and derange the mind. A cold and damp state of the atmosphere, chills the extremities and surface, and of course the blood must recede from the extremities and surface, and engorge about the heart, and press upon the brain. Now if the person is nervous, and his brain irritable, the consequence must be great distress of feeling, and more or less tendency to phrensy. Restlessness, irritability of temper, and indescribable agony of mind are often felt at these times. Indeed few persons feel as well and cheery in a dark, cold, and rainy day in the fall and winter, or spring, as during a clear day of a milder temperature. This is a matter of universal obser-

vation, if not of universal experience. Indeed our very household words show the influence of such weather upon our nervous state, and temper of mind. We say, "pleasant day," in reference to our enjoyment of it, and "dull and gloomy," in reference to the feelings produced by the corresponding weather. Now a person who is susceptible of and predisposed to spells of gloom and irritability, will suffer intensely in such weather, and, if long exposed to it, will show evident symptoms of insanity; and in many instances will exhibit it in the terrible forms of rage and suicide. It is no uncommon thing in this country for persons of mild and pleasant disposition to be impatient and almost incapacitated for business and intercourse in society by this influence of the weather. Rev. Mr. G. an intelligent Methodist Missionary, three years resident in Oregon, advising a friend against going to that country, stated that the long rainy seasons and gloomy winters had a very depressing and injurious influence upon the minds of those who were nervous and disposed to melancholy. These changes in the atmosphere, are therefore very injurious to certain constitutions, and the fact should induce kindness and sympathy for these unfortunate invalids.

It is not only true that the influenza, and other diseases, like the plague in Palestine and the East, are more prevalent during the blowing of an east wind, but as true that the mind also, is often afflicted by it. "The prevalence of easterly winds in England has long been regarded



as a predisposing cause of suicide. In this climate easterly winds are apt to add to the severity of nervous diseases, and induce fretfulness, impatience, and sometimes depression of spirits, or ascerbity of temper. A south wind, on the other hand, produces on some individuals a degree of lassitude and debility, both physical and mental which is truly distressing to experience, or witness in others. In the country bordering on the Rio de la Plata, in South America, famed for the salubrity of its atmosphere, the *north* wind acts upon some constitutions in a very peculiar manner. Though free from the malaria of the Mediterranean coasts, the sirocco of the Levant does not bring with it more disagreeable affections than the sultry *vicute norte*, or north wind of Buenos Ayres: indeed, the irritability and ill humor it excites in some people, amount to little less than a temporary derangement of the mind and moral faculties. It is a common thing to see men among the better classes shut themselves up in their houses during its continuance, and lay aside all business till it has passed; whilst among the lower classes, it is well known among the police, that cases of quarrelling and bloodshed are infinitely more frequent during the north wind than at any other time. A man named Gracia was executed for murder. He was a person of some education; esteemed by those who knew him, and generally rather remarkable than otherwise for the civility and amenity of his manners; his countenance was open and handsome, and his disposition frank



and generous ; but when the north wind set in, he appeared to lose all command of himself, and such was his extreme irritability, that during its continuance he could hardly speak to any one in the streets without quarrelling." About the time of his execution he stated that " during the north wind, when I arose in the morning, I was at once aware of its accursed influence upon me ; a dull heavy head ache at first, and then a feeling of impatience at every thing about me, would cause me to take umbrage even at the members of my own family on the most trivial occurrence. If I went abroad, the headache generally became worse, a heavy weight seemed to hang over my temples, I saw objects as it were through a cloud, and was hardly conscious where I went or what I did."

Nor is this experience confined to the nervous invalid ; but it is more or less felt by every one whose business demands exposure to these chilling blasts. The farmer coming in, from such exposure, is cross and disposed to scold and meet his children and wife repulsively ; should his companion, as is often the case, meet him in an attitude of wounded and insulted feeling, one then being flint and the other steel, the fire of mutual discord will gleam out in sullen wrath or angry talk ; but if met in modest affection, and his suffering condition not unpleasantly noticed, he becomes himself so soon as he gets warm, and the blood circulates freely through his extremities and leaves his brain free from bewildering and irritating pressure. It is equally so with many a pious

and zealous minister, whose anxious and exhaustive labors, and exposure to the chilling winds in long rides, or fatiguing walks, render him nervously irritable and easily provoked. Happy for him if he then meets the cheerful smiles and forbearing attentions of a pious and prudent family, or his domestic peace must be greatly impaired; happy for him if he escapes at such times the pious censure of some suspicious friend, and the blasting whisper of some tattling domestic. Although his countenance may be overshadowed with gloom, let him "set a watch before his mouth and keep his tongue with a bridle, while the wicked are before him." Then his infirmities and affliction will not be exposed to the suspicious and uncharitable.

These same physical and mental phenomena are often seen in the physician after anxious and exhaustive exposure to such weather. Said an intelligent and amiable lady, the wife of an extensive practitioner, "I can always tell, in his gloomy looks, rapid movements and hasty words, when Dr.—— is cold and hungry. I pay no attention to his impatience and hurrying, for I know it is all because he is tired, cold and hungry, and it is all over when he gets warm and something to eat." Such a companion is a treasure, an angel of mercy and happiness, suited to the sublime task of calming the agitation, allaying the anxieties and smoothing the asperities of man's rougher nature, and holding him in proper equipoise in his arduous callings.

The same phenomena are seen among little

children and school boys, who are chilled and tormented with the cold. All know how peevish and quarrelsome they are, while crowding about the fire, till they get warm. I add another remark here. Wholesome and sufficient food as well as suitable clothing, are necessary to keep the body warm and healthy. Destitute of these, half fed, half clothed and badly housed, accounts for much of the hardened villany and recklessness of the poor of our cities and towns. Hunger or the absence of food, irritates the stomach, and the brain is affected by sympathy, and from a want of pure blood ; thus a hungry man is a desperate man.

Then add to this a diminution of heat in the system, from want of food and suitable clothing, and you have the cause of much of the thoughtless crime and reckless conduct of multitudes of our youth and fellow men. Suitable food, suitable clothing, suitable occupation and proper dwellings constitute a mighty safeguard to the property and peace of society, and a successful prevention of much of the criminality of the land.

9. Where there is strong predisposition to derangement, *sympathy* will mature and develop the disease. Much of the suffering of the nervous and excitable, arises from sympathy with those who are afflicted ; strong imagination joined with this sympathy, will cause the invalid to tenderly realize the same pains and liabilities as belong to the real sufferer. This sympathetic susceptibility, is more owing to the condition of the nervous system than to the moral condition of the mind. I speak now of the strange exhibitions of

this sympathy. In this state, one will laugh convulsively on seeing another laugh, without knowing the real cause of the mirth. Sympathetic to a high degree, one will assume the motions, attitudes and faces of another who is excited. The gloomy feelings and looks of a man, will cause similar feelings and looks in his generous friend. Angry tones, motions and looks, will stir the same feelings and actions in one strongly sympathetic. All highly nervous persons, therefore, are in great danger of contracting nervous affections from being in contact with those who are thus afflicted. On this principle, the "dancing mania" spread over nearly all of Europe at one time. On the same principle, from one of the Nuns of a convent in France mewling like a cat, all in the nunnery were, ultimately, seized with the same strange affection at the same time. Cardan relates, that in another nunnery, a sister was impelled to bite her comrades, and that the disposition spread among all her sisters in the nunnery; and that it did not stop there, but went from cloister to cloister until it spread nearly all over Europe. This is truly strange, and will no doubt be attributed by some to the weakness and hysterical condition of females; yet there is just as great a liability to sympathetic affections among men as among females. In illustration of the point in question, Mr. Quain relates, that a gentleman by constantly witnessing the sufferings of a friend afflicted with stricture of the aesophagus, afterwards experienced a similar difficulty of swallowing, and actually died of the spasmodic

impediment produced by seeing and thinking of his friend's suffering. During public worship at a fashionable watering place, Dr. Falconer states that a lady had a violent hysteric spasm in the congregation, and several other ladies who had never been similarly affected and saw an instance in this case for the first time, were taken as violently as the one with the real affliction, and entirely from sympathy.

I deduce the following inference, that those who are strongly influenced in this way, should scrupulously avoid coming in contact with subjects of these nervous maladies. On this general principle, one who has been insane, and is therefore very liable to a relapse, is in danger of lasting injury by being with deranged people, as it wakes up painful and exciting recollections, as well as operates by strong sympathy upon his susceptible mind. For this same reason it is sometimes fatal to place one that is partially insane, with others that are deranged, particularly if he be disposed to feel deeply for his fellow-sufferers, and have a correct knowledge of their condition; inasmuch as he is liable to take on new forms and developments of the malady, by being in daily contact with these various forms, and also in imminent danger of having his previous symptoms enhanced. Many, by being placed among a promiscuous number of deranged persons, are kept in such pain and anxiety by their tender sympathy, that they grow worse and become permanently affected. Where such a deplorable consequence is likely to follow, the subject, if



confinement cannot be avoided, should be kept in a separate building, and see and be frequently with kind and considerate people, and not be reminded of his own painful situation by constantly seeing and hearing others similarly afflicted. This is an important consideration ; I have seen a few instances which confirm the propriety of these remarks. The spells of wild derangement of several individuals nearly always recurred by sympathy from seeing and hearing others in their paroxysms. They never could recover under such circumstances. The pain, mortification and excitement of an intelligent farmer in an Asylum, at the sight of the sufferings and raving of others was intense, and had it not been for a few peculiarly favorable circumstances in his case he would have inevitably grown worse ; as it was, his recovery was very tardy. I have seen those who were "tender-hearted" and accustomed to feel for the sick and suffering, shudder with horror and and weep with keenest sympathy when they witnessed the violent efforts, sometimes made, to force the patients to take medicine, or when they would see them in their wild and raving spells. Where there is, therefore, a morbid dread of being surrounded by such scenes and among such sufferers, the consequence of daily witnessing them cannot but be disastrous in a very great degree. Constancy of such scenes and circumstances, would tend to drive many a perfectly sane man mad ; how fatally injurious then must be their influence on such as are painfully alive to these things by tormenting experience ! It is evident



that many are not only made worse and some hopelessly mad, but many have the affliction entirely developed, by the power of sympathy for others. But there is another feature in the operation of sympathy deserving serious attention. It is not this sympathy of individuals with each other; but the sympathy of the body and mind. The power of the mind and body over each other reciprocally, is very remarkable and is observed by every intelligent man. The influence the mind has over the body, is indeed astonishing. The mind in a state of fear or anxiety, will sometimes petrify the body to rigid coldness, and sometimes plunge it into violent agitation and copious perspiration. Violent grief and sorrow will often break the heart, as has been the case with many persons.

These violent mental emotions often cause the sufferer to sweat blood, and sometimes die with violent affections of the bowels. This influence of the mind on the body is seen in various ways. A certain man, of fine education and lofty mind, together with a young lady and her father and brother, were thrown over a precipitous and rocky bank by the upsetting of a stage, by which the father and brother were killed, and this gentleman and young lady were badly injured and barely saved. He never recovered from the influence of the frightful shock, but was convulsed with excitement when the sad occurrence was even named to him, while the blood would rush to his head, and the beady drops of cold perspiration break out on his forehead, and sometime elapse before

he could recover his self-command. The mother sees her sweet little child shockingly burnt, and lie for a few days a disfigured mass, and then in agony die ;—she cannot forget the horrid sight, it haunts her through life, and every time her other children approach similar danger, she is convulsed with fear, and suffers, for the moment, all the agonies of her former feeling. This is the sympathy of recollection or circumstances, or the soul as confined in the body, in sympathy with itself. A nervous person, for instance, dreads insanity, and shudders at the idea of losing his reason ; he cannot bear, therefore, to hear another speak of his similar feelings and fears, to see any sight, or feel any sensation, that suggests to his mind, morbidly excitable upon that point, his former painful fears.

The power of the mind over the body, is not only seen in the bodily diseases produced by its painful states, the body often

“ Drooping, woful, wan, like one forlorn,  
Or crazed with care, or crossed in hopeless love,”

but also by the curative influence a calm and believing state of mind has over the body. While it is true that “ a fatigued nerve always aches, and aching nerves always produce intolerance of action, and irritability of temper,” it is true also, that “ great mental agitation, and prolonged effort of will, operate on the blood-vessels. through the nerves, at first exciting, then exhausting the vital energy.” Fear and anxiety lessens the action of the lungs, and greatly impedes the healthy functions of the internal viscera, as well as the skin. All our emotions are capable of destroy-

ing life, if carried to excess. "Fatigue," says Moore, "whether from thinking, action or emotion, always weakens the brain, and disturbs the digestive powers of the stomach, and delays secretions." The influence of the immortal agent over the physical organism is beautifully demonstrated in the gush of fervid blood to a mother's bosom when she is called by her infant's cries, causing an immediate secretion of needed nourishment for the eager babe.

But many instructive instances showing the agency of mental influence in the cure of disease, might be given. The great importance of encouraging the mind, and turning it away from its morbid impressions, in prescribing for disease, is known to every intelligent man. And this remedial agency should always be resorted to when it can be done in candor and truth, and without trickery. The "British and Foreign Medical Review," states that "a very intelligent officer suffered for years from very violent attacks of cramp in the stomach. Tonics, sedatives, opiates, &c. had all been tried with but little effect." But under the impression of taking an effective but dangerous medicine, he was relieved, the next time, by a powder of ground biscuit, taken every seven minutes. The same writer, relates the case of a seaman cured of constipation, under a similar impression, by bread pills. I have seen the insane in the highest excitement and anxious apprehension, calmed in a few minutes by kind sympathy and a bread pill. The soul pervades every element of our bodies, and "in every nerve it thrills with pleasure, or grows mad with pain."



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